

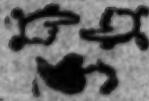
The supper of

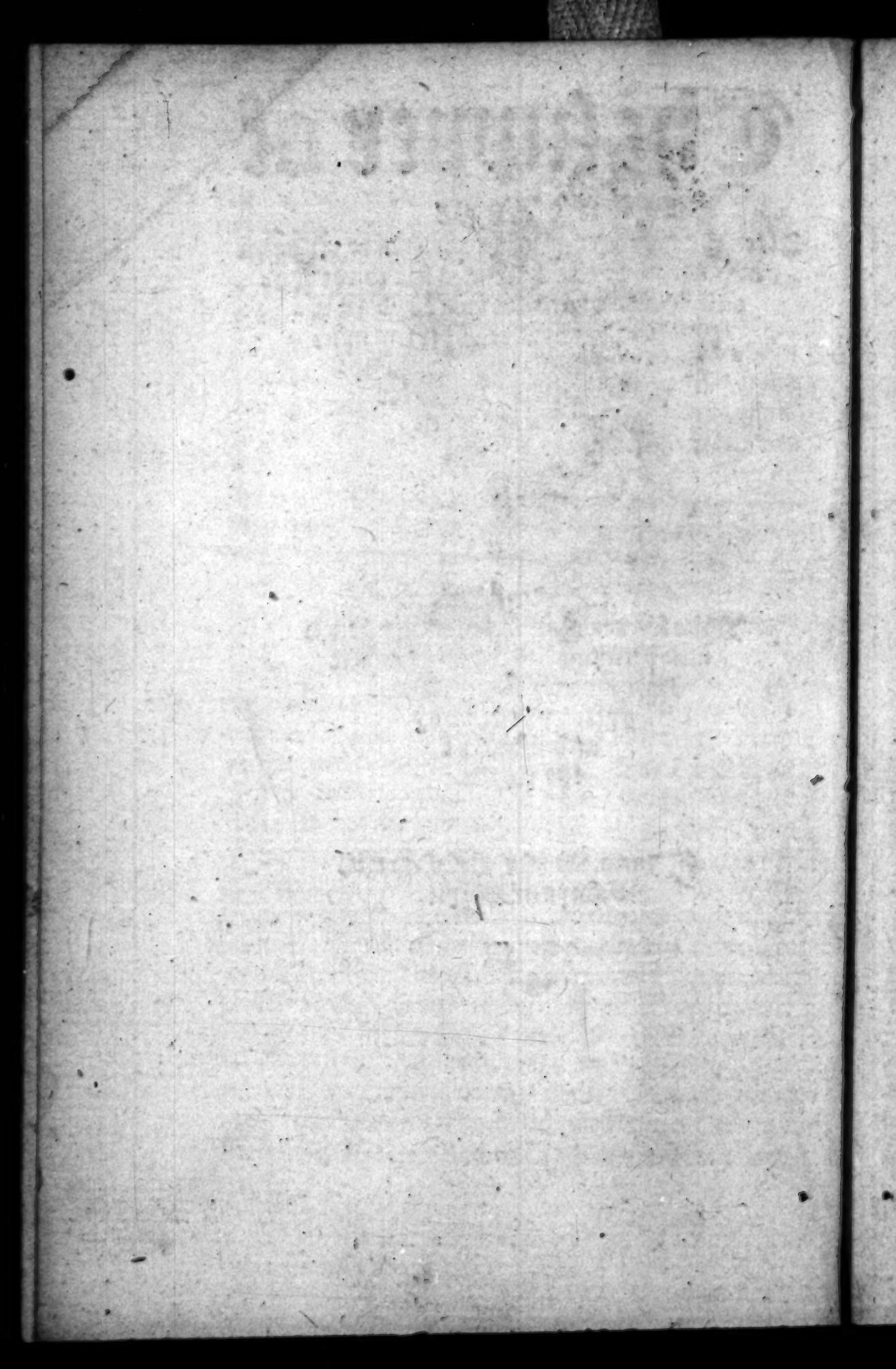
the Lord

After the true meanyng of the Herte of Iohn
and the xi. of the fyfth Epistole to the Corin-
thians, wher unto is added an Epis-
tyle to the readre, And incident
ly in the exposition of the Sup-
per: is confuted the letter
of master More ag-
ainst Iohn
Fryth

i. Corinth. xi.
Whosoeuer shall eate of this bread
and drinke of this cuppe of the
Lorde unworihely, shalbe
sylte of the body
and bloud of
the Lord.

ANNO. M CCCCC. xxvii.
v. daye of Aprill.





To al the studious readers of
Goddes wordes and vertue.

Ro meruaple (deare brothers) though
Nathan, the subtyl aduersary of man
kynde, do in his practyse decrate hym
selke as subtil as the birdes and lub-
till trayners of wyld beastes (whose
practise is to poyle & lay fo[re] bayres, the thing
wherein the beastes that they woulde take do
most delite) For he (as scripture witnesseth)
beyng more subtyl then al the beastes of the
earth: doubted not to inuade man (the bisayle
of reasone) and to trayne hym by his subtyl
nightes into his pernicious snares. And
what waye might he haue taken to haue fin-
shed his purpose so lone, as to poyson that
parte wherin (as reasone was he shoulde) man
moost delited, that part I saye that made hym
the lyuely image of God. Thys part therfore
he poysoned persuadyng hym þ if he woulde
eate of the fruite of the tree of knowledge of
good and iuell, he shoulde be as God, know-
inge good and yll, and that god forbade it him
for none other cause, but that he shoulde not
therby be made equall with God, but shoulde
yll remayne ignorant not knowyng good
from yll. Thys bayte lyked the silly man so
well that incontinent he take it, thynkyng to
amende his estate or condition therby. But a
las, he hath therwith poysoned not onely hym
selke, but all his offspryng and posterite also.
Euen so mooste deareli be loued in he Lorde
the same enemye hath from that tyme to thys
daye, sought all the wayes he coulde fynde, to
trayn the chyldren of this fleshlyc Adam into
his nettes. But chiesly & before all other thyn-
ges

Genet.iii.

ges he hath alwayes soughe meanes to turne
to abuse, the thinges that myghte be mooste to
the hindraunce of his malicious purpose. For
what thinge might haue bene moore hyndraunce
to his more then malictouse entent: then the
free sacrifice, which the fare and loue of god,
had caused men to offer to him euuen from the
beginnyng to the gruyng of the law by Moy
ses: And howe dyd this subtyl enemy of ours
tourne the thankefull hertes of all the worlde
(wel mooste from the lyuyng God theyz maker
vnto idolles of theyz owne iuention? Yea
when God had commaunded, by his scruaune
Moyses, that the people of Irael (whom he
had chosen out of the whole multitude of the
worlde, shoulde make them no grauen ymage
or similitude of any thyng in heauen, earth, or
in hell to the entent to do any honour there vnto:
howe dyd this our aduersary brynge them
in beliefe that they myght honour the almighty
and cuerlyuyng god in such ymages?

Howe wrought he by Jeroboam to make the
people beleue that they myght as well honour
god in an ymage at Bethell, & in the places þ
he builded called Ercelsa, in the teple whiche
Salomon had buylded at Hierusalem? Howe
had he grounded in the hertes of the Jewes,
that the bloudy sacrifices done in the old law
sonely for the declaracion of Christe to come,
and to redeame vs by sheddynge of his mooste
precious bloude were of efficacy and strength
to vre awape synne? The paschall lambe also
which was yere in eaten in the remembraunce
of the lordes passing by the houses of the chil
dren of Israel, the dore postes wherof were
sprinkled wþ the bloude of þ pasceuer lambe.

to the

iii. R. g. xii.

Hebr. x

Crod. xii

to the intent to signifie oure redempcion oute
of the captiuetie of the spirituall Egypt, to be
by þ bloudshed of the immaculate labe Christ
wher he clewe all the fyſt begotten of the land
of Egypt. Howe groſſly: howe carnall: howe
vnworþy dyd they vſe it? Yea, howe farre
dyd they (in al poyntes) abuse it? Did they not
(the ſame nyght that they had taken Christ to
crucifie hym) abſtaine from entryng into the
iudgement court leſt thy ſhoulde be contami-
ned, ſo that they myght not eate the paſſeouer
Lamber? And what meant this but that they
thought them ſelues ſafe by the eatyngh therof
only. Oh merciful God, they had not learned
this lesson at Christ. I wyl mercy and not ſa-
crifice. The cruell tyranny that they inteneded
toward Christ, trouble not their conſcience at
all, theyr onely care was that they myght not
be letted from eatyngh theyr paſſeouer. But a
las. Hitherto we haue not ſpoken of the grea-
test overthrow that this enemy hath geuen vs
and that even ſynce the great conqueſt that our
captayne Christ dyd on the croſſe. The moſte
ſacred sacramente of the body and bloude of
our ſauour and redeamer Iesu Christ, which
he left with vs to be a perpetuall memorye of
that his moſt victorius conqueſt: how farre out
of ſquare hath he brought it? To what shame-
full abuſe is it now come? With what piſti-
ferous venoume is it poſſoned? The fyſt in-
ſtitution therof: was to be a remembraunce of
Chrystes paſſion, euen to the daye of hys com-
myng to the generall iudgement. But nowe it
is become the ſelue ſame bodi that dyed on the
croſſe. Oh subtyl ſerpent. Full well knowest
thou that the christian heret (which is alwaies
desirous of the euangeliall preſence of Christ)

John.xviii.

Matth.xii.

woulde lons becontent to beleue (contrary to
all reason) the transubstantiation of the bread
and wine into fleshe and bloud. And that thou
myghtest the soner perswade hym therewerto:
thou sparedst not to alodge the omnipotencie
of Christ in þ creatiō of al thinges of nought,
his veritie in perfourmyng al thinges that he
hath spoken, and then the wordes whiche he
spake at þ institution of these most sacred
e cramentes: to be spoken to the intente that we
should vse them to turne those creatures (the
bread and the wyne) into his body and bloude
So oft as we lusted to pronounce them ouer it.
Here hast thou gauen vs a greater ouer throw
then euer we had before. Now hast thou made
vs negligent in honouring the father in spirit
and vrite: perswadynge oure sclues that the
true honour consisteth in the outward vencra
tion of that brcade and wyne. Yea, thou hast
brought vs to the passe to thynke and say that
it is not bread and wyne, but the eternall God
creatour and maker of all thynges in heauen,
yerth, and hell, makynge our creatures (breade
and wyne) of power to be in al places at once
as þ eternal God is. Oh merciful Lo:d, what
hert is able to thinke the greatnes of the mi
lery that this error hath broughte vs into?
By thys we haue lost the thyng that shoulde
certifie vs of oure redempcion by Christ. By
this are we fallen frō the hove in Christ & this
satifaction þ crosse to our owne meanes in
uited & buylded vpþ this transubstancacion. By
this are we fallen frō þ honouring of the inui
sible immelle, and eternall God: to the honou
rour of thaþ thyng for God, which is both vi
sible,measurable, and corruptible. Finally by
thys

3

This of spirituall we are become all carnall, of
reasonable all brutylle and beastlye, of fayth-
full all desperat, of true folowers of Chyoste
all Heathenysh and Idol worshippers. This
is so fast roted in our hertes that no persw-
asion is able to pul it out. We hestorre vs with
fyre, faggottes, and swerde: to mayntayn this
(more then hell)darkenes. We persecute and
torment most cruelly, all them that laboure to
reduce these moost reuulent sacramentes to
theyr ryght vse again. We lay to theyr charge
that they denye them, when they do indeuour
to set the furth after the fyrist institution ther-
of. We thynde wyth the carnall Jewes that
he wold haue vs eate and dcouore with one
fleschelye mouthes: that fleshe and bloude that
was borne of the virgin Mary, and that suf-
fered on the crosse. No auncient doctours in-
terpretation, none to whom God hath in these
our dayes reuepled the mistery of thys secret
operation: is able to diswade this brutylle and
beastly opinion. All that wryte as concernyng
the same, are compted for heretickes. The au-
thour of this lytle boke (who wrytteth noughe
else but the true vnderstanding of the wordes
of Chrust, is the. vi. of Ihon, and Paule to the
Corinthians) is detested and abhorred as an
heretike Wherfore, we maye wel saye with
Chrust. The lyght is come into the world, and
men haue loued darknes more then lyght. Here
I wold the faithfull reader shold in no case
be desciued in reading of thys authoues mind
vpon the. vi. to þ Corin. Where he saith, that
Paule calleth the congregacion redeamed by
Christe, his body & bloud. No doubt christian
reader) Paule meaneþ no lesse but that the co-
gregacion

i. Cor. vi.

**De sacra se-
ria paschae.**

gregacion of Christ is the body of Christ, & the
bread and wyne wherewith we communicate
declare the same. For as S. Augustyne sayth.
Christ woulde this bread and dynke to be ta-
ken for the society of his body and membris
which is the church & congregation of the pre-
destinate, called ,justifyed and gloryfyed sayn-
tes and saythfull. So that here we may see
that thys Sacramentall bread & wyne is none
other wyse the body of Christ, but as it is the
copulacion or byndyngc together of the sayth
full membris of Christ in hys churche or con-
gregacio. And by thys it foloweth that Paul
speakyng of the body of Christ, & of the vn-
worthy receyvycnge of the same : meaneth as
well of the smal regarde the Corinthian s had
to the poore creatures they felowe membris
in this mystical body : as to the bread and wine
which are as the senewes of the same body.
But to thinke by this interpretation, þ Paul
spake nothing of the breade in this place: were
farre wyde(I doubt not) from the meanyng
of the authour. For if the authour shoulde so
meane : hys meanyng shoulde be cleane contra-
ry to the text, wherin the apostle rebuketh the
Corinthians for catynge and drinkyng thys
breade and wyne vnworthely, that is to saye,
eatynge it a no better then coine bread wher
wyth they sylld they paunches. For thought
it do remayne bread & wyne, yet for as muche
as it doth represent vnto vs the participatio-
n or comunyon that we haue in þ merites and re-
demption by Christe : it ought of congruence
to b so much the more esteemed, by how much
the foode of the soule is more to be esteame de
then the foode of the bodye, And as the bryde
esteameþ

estemeth the ryng wherewith she was maryed, aboue all other iewelle though he were never so precious: even so ought we to esteeme this sacramentall bread and wyne(which is to vs as the ryng wherwith oure dearely beloued spouse Jesus Christ hath maried vs to him selfe leauyng it with vs as a pledge tyll he returne to iudgement) aboue all other thinges be they never so pretious, not for the hysynes of þ thyng, but for the loue of him that left it with vs. Furthermore, let it not offend the (deare brother) that is mentioned of the contention betwene Luther, and Ecolampadius and Zwinglius as concernyng thys moste sacred sacramente. For I wyl put the out of doubt that these three me differred not in their iudgement vpon thys thyng, but as it pleased the Lord so to haue the veritie thorowly tryed, he suffered them not the one to vnderstande the others meanyng. For so came it to passe that Luther (who denyed the transubstantiacion) dyd euidently prove that the faythfull receyvers of the communion are assuredly made partakers of the very body & bloude of Christe, and all that euer he was made or suffered for vs. Not as denouryng it wyth theyr fleshly mouthes, but by fayth receyving it, beyng certifyed by the outarde signes, that the soule doth no se lyue by the merites of Christe, then the body doth by breade and broth. And that we ought therfore to haue the in no lesse regarde, then thinges that represent unto vs oure onelye salvacion ord heauenlye fode. On the contrarye parte Ecolampadius and Zwinglius, impungynge in all that they myghte, not onely the transubstanciation, but also

also the diuinē honouer that the papistes do to
it as to God: byd playnely prove þt it is bread
and wyne, and therfore oughte not to be ho-
noured as God, and yet meanyngc none other
but that it shoulde be more esteemed then com-
men breade, by as muche as it representeth vn
to vs a more preciouse chynge then the comon
breade dothe. Thus haue I thoughte it god
(moste dearely beloued in the Lorde) to premis
þtþe you of the errour or offence that myght
be taken in readyng of thys lytle boke. Not
bycause I synde anyc errore or blumbyng
stocke therin, but for that I haue experiance
of the subtyll and busy diligence of our aduer-
sary the Dyuell in pervertynge all chynges to
the destruction of them that luke for health

at the same The spirite of the lyving

God the gyuer of all goodnesse

leade you into all truth

So be it.

Robert Crowley

The exposition of the.

Whan Chille lawe those
glottons schyng theyz healyes, clo-
kyng so faste vnto hym, after hys
wonte maner (the occasion taken to teach and
preache vnto them of the thyng nowe mownd)
he sayd. Wcely vcrely I laxe vnto you: ye
sche me not because ye haue sene my miracles,
but bycause ye haue eateen of þ loues & were
well fylded. But as for me, I am not come into
this woldē onelye to fyll mennes healyes: but
to feed and satissfy thiȝ soules. Ye take great
peynes to folow me for the meate of your bea-
lyes, but oh sloughardes, worke, take peynes
and labour rather to get that meatē that shall
neuer peryshe. For thys meatē that ye haue
soughte of me hytherto, peryscheth wyth your
healyes: but the meatē that I shall gyue you is
spirituall and maye not peryshe but a bydethe
for ever gyuyng lyfe cuerlastyng. For my fa-
ther hathe consigned and confirmed me wyth
hys assured testimonye to be that assurcd sa-
tyng health & earnest veny of cuerlastyng life
Whē the Jewes vnderstode not what Chrys-
tente bydyng the to worke & labour for that
meatē that shoulde neuer peryshe, they asked him
what shall we do that we myghte worke the
workes of god: supposyng that he had spoken
of some vtwārd worke requyred of the, wher-
fore Jesus answered saying Euen this is the
worke of God, to leue and trusse in hym
whom thefatter hath sent. Lo, here maye ye se
that worke of God whiche he requyrieth of
vs euē to beleue in Christ. Also consyder a-
gayne what this meatē is, whiche he had them
here

Sixt chapter of Joh̄n

Here prepare and lēke for, layinge: worke take
þeyncs and lēke for that meat. &c. and thou
walle se it none other meat then the beliere in
þis Christ, wherfore he concludeth that this meat
so ofte mentioned, is layinge of the which meat
layeth the þrop here the iuste lyuer. Fayeth
in hym is therfore the meat whiche Christ
prepareth and diesteth so purly: poulderynge
ano spycyng it wyth spiritual allegories in al
þys Chapter folowynge so gyue vs euclā
lynge lyke thowȝe it.

Let said the Jewes vnto hym. What roke
doest thou wherby we m̄ghte knowe that we
shoulde beleue in the? Do come what that we
m̄ght beleue in the? what thing woxkest thou
that we m̄ght know þ to be god? Thou kno
west wel ynoch þ our fathers dyd eate bread
of manna in the deserte as it is wryten, he
gave them bread from aboue, Jesus answered
verely verely I say vnto you: Mōyses gaue
ye not þ breaðe from heauen: for though it fel
downe frō þ ayre: yet was it not heauely fode
for it dyd but fede the beaþy. But this breað
of god that is descended frō heauen (whō my
father gyueth) refresheth the soule so abundaunt
ly that it gyueth lyke vnto the woldē. When
the Jewes vnderstode not this saying Which
was nouȝt els the þ declaringe of the gospel
(for bi þ eating of this breað he ment þ beliefe
of this his gospel) they said. Say gyue us this
breaðe euermore. Jesus sayed vnto the. I am
the breaðe of lyfe, who so cometh to me, shall
not hunger: & who so beleueth in me shall ne
uer thyse. Whe the Jewes herde Christ say
the breaðe that descended frō heauen shoulde
giue

Abacuk.ii

Psalme.vii

The exposition of the

gyue lyfe to the woldē : they desyred to haue
thys breade gyuen them for euer . And Iesus
vnderstanding that they perceiued not the sence
of thys gospell : he expoundēd them who was
thys so lyuely breade that gyueth life to all the
woldē sainge . I am the breade of lyfe , & who
so cometh to me , that is to say , who so is gra-
fed and ioyned to me by fayth shall never hun-
ger , that is , who so beleueth in me is satisfied
It is fayth therfore that stancheth the hunger
and thyſte of the soule . Fayth it is therfore
in Christe that fyllēth oure hungrye hertes , so
that we can desp̄ye none other yf we once eate
and dynke hym by fayth , that is to say , if we
beleue his fleshe and body to haue ben broken
and his bloude shēd for oure synnes . For then
are oure soules satisfied and we be iustifyed .
Couer this it foloweth . But I haue tolde
you thys bycause ye lok vpon me & beleue me
not , þis , ye be offendēd that I sayd he that co-
meth to me shall neyther hunger nor thyſte , se-
ing that your selues being present , be yet both
hungry and thyſtic . But this cometh bycause
ye haue sene me with your bodilye eyes , & ye se
me & beleue not in me . But I speake not of
such syght nor compyng : but of þ syght of fayth
which who so hath , he shal haue none other de-
syre , he shall not seke by nighte to loue another
before whō he wold lay his grefe . He shall not
run wandering here & there to seke dead stoc-
kes & stones . For he is certifyed by hys fayth
to whom he shal cleave , he is coupled by fayth
vnto me his very spouse & lyuely fode , the one
lye treasure of his soule neuer more to thyſte
for any other . **A**his sight of fayth ye have not

Sixte Chapter of John.

for ye beleue not now truite in me : wherfore ye
vnderstaue not how I am the very bread and
meat of your soules, yis to say, youe have hope &
hope . And the cause of this your vlyndnes is
(I wil not say ouer hardely to you) that the rather
hath not drawne you into the knowldg
of me; or elles ye had receyued me. For al that
the rather gyueth me, must come vnto me. And
as for me, I caste out no man þ cometh to me.
For I am not comen downe from heauen to
do my wyl, iniche ye ascribe vnto me as
vnto another man, for I am verey a vrye
man : and accordynge to that nature I haue a
speciall proper wyl: but moche more obedient
to my father then one of you . For your wyl
oft resisteth and repugneth gods wyl, but so
doth myne never, I am therfore come downe
to do his wil þ hath sent me. And to do you to
wytte what his wyl is, This (I saye) is my fa
thers wil that hath sent me. That ot al that he
hath gauen me, I leese none : but muste rease
him vp agayne in the laste daye: þ to be playne
This is his wyl that sent me. That who so se
(that is to know) the sonne & belieue in him, he
must haue lyfe everlastynge: þ I shall see him
vp in the laste daye. Here may ye se what meat
he speaketh of. God sent his sonne into thys
wordc that we might lyue thorow hym. Who
lyueth by hym: they þ eate his fleshe & drinke
his bloude , Who eate his fleshe & drinke hys
bloud: they that belieue his body crucised and
his bloud shed for theyr sinnes, these cleave vnto
his gracious fauour. But how coulde they
cleave thus vnto him excepte they knew hym
And therfore he added saying, Every man that

Seeth

The exposition of the
weth the sonc, that is to saye, vnderstandethe
wherore the sonne was sent into this wrold
and beluethe in him shal haueuerlastynge lyfe.

¶ Here it appered to the carnall Jewes that
Christ had taken to muche vpon hym selfe, to
saye: I am the bread of lyfe, which am comen
downe from heauen to gyue lyfe to the wrold
wherore the Jewes, that is to saye the Jewes
now murmered, & not meruelid as they. Whiche
sheweth his owne dycame to another texte fo-
lowinge whiche I shal touch anone) the mur-
mured at this saying of Christ (I am þ breaðe
which am come frō heauen) saying Is not this
Jesus Josephs sonne whose father & mother
we knowe wel ynglyght. Now then sayeth he,
I am come frō heauen. Iesus answered say-
ing. Murmour not among your selues, herde
ye not what I tolde you euē nowe. All that
my father gyueth me come to me: your vnbes-
leue wherof foloweth thys false vnderstan-
dysng of my wordes spiritually spoken) cōfess
eth me to tel you one thinge more then once or
twys This therfore it is: No man may come
to me the onely earnest pena & pledge of your
saluation onlesse my father that sent me draw-
eth and whom he draweth vnto me, that he
ioyneth vnto me by fayth, hym shal I stere vp
in the laste day. I wonder ye take my wordes
so straungely beleuyng them to be some harde
ydels of darke parables, when I say nothing
els therof is wrytten in your owne prophetes
bothe in Esaye and Jeremy, sayinge that all
shall be thoughte of the Lord. Byth euē your
prophetes testifeye this knowledge to be gyuen
you of my father: what can be spoken more

The cause of
the Jewes
murmour.

Jeremy,xxx.
Esaye.l.iii.

B.I. playnly

Sixte chapter of John

playnlye then to sayc : what thy fathur ghueth
me , that cometh to me? or this , no man maye
come to me. excepte my fathur draw hym . And
yet haue it more manifesti . Who so hath herd
my fathur and is learned of him , he cometh to
me as unto the very onely answere of his salua-
cion . Ffor that any man hath sene the fathur,
Ieste peraduentre ye mistake these wordes so
here & to learne , as thoughe they perteyned to
the outwarde sensis , & not rathur to the minde
and inwarde illumininge of the soule . Ffor no
man neuer sawe the fathur although he woxe
secretly vpon his herte , so that what so euer
he wylleth , we must heare and learne . Roman
(I saye) seeth him but he that is sent of God
as I sayd before of my selfe , he it is that seeth
the fathur . Now therfore saye I unto you so
verely , verely , as plainly , plainly . That who
so beleue and trusse in me , he hath lyfe euerla-
styng . Nowe haue ye the come of this my do-
ctrine , euyn my verye gospell the whole sayle
of all my legatye and message wherfore I am
sent unto the worlde Had M . More under-
stand this shor tentece (who so beleuith in me
hath lyfe euerlastynge) & knowe what Paule
wyth the other apostles preached : especiallye
Paule being a vere & a halfe among þ Corin-
thians , determinyng not , neyther presumyng
to haue knowne anye other thynge to be prea-
ched them (as hym selfe sayeth) then Iesus
Christe , and that he was crucifyed Had M .
More understande thys poynt . He shoulde ne-
uer haue thus blasphemid Christ and his suffi-
cient scriptures , neyther haue so heliyed bys
Euangelistes & holy apostles , as to saye , they

whare

The exposition of the
w^trate not all thinges necessary for our saluaⁿ
tion, but lefte out thynges of necessitie to be
believed, making goddes holy testament in suffi-
cient and vnpetyte. Fyrst reuelled vnto oure
fathers w^titten etc lence by Moyses, and
then by his Prophete^s, & at laste written both
by his holy Euangelist^s and apostles.

But turne we to John agayne & let More
uoche syll and lye to. I am the b^reade of lyfe
sayeth Christ. And no man denyeth that our fa-
thers and elders dyd eate manna in the deserte,
and yet are they dead. But he preaceth of thys
b^reade: that is to saye, belieuesth in me, he hath
lyfe euerlastinge. For it is I that am this lyue-
ly b^reade which am come fr^m heauen, of whom
who so eate by fayth, shall never dye. Here
therfore it is to be noted diligently that Christ
meaneith, as every man may se, by the eatunge
of thys b^read none other thinge then beliefe
in him selfe, offred vp for oure synnes: which
fayth onely sustayneth vs: whiche sentence to
declare more playnely, and that he wolde haue
it noted more diligently, he repeate^d it yet againe
sayinge: it is I that am the lyuely b^read
whiche am come downe fr^m heauen: who so ca-
reth of thys b^reade, shall live euerlastyngly.
And to put you cleke out of doubt, I shall
shewe you in fewe wordes, what thys matter
is, and by what wayes I muste be the sauour
and redeemer of the worlde to gine it thys lyfe
so ofte rehersed. And therfore nowe tak good
hede. This b^read which I speake of so much
and shall gyue it you: is myne owne fleshe.
Whiche I muste laye forth and pay for the lyfe
of the worlde, here it is manifest, þ he shoulde
suffe^r

Sixte chapter of John

suffer death in his owne flesh for our redemp-
tion to geue vs thys lyfe euerlastinge . Thus
now may ye se howe Christes fleshe , which he
called bread , is the spirituall fode & meate of
our soules . When our soules by faith se God
y father not to haue sparcd his onely so deare
beloued sonne but to haue deliuered him to suf-
fer that ignominious and so paynfull deathe
to restore vs to life : then haue we cete his flesh
and broken his bloude , assured fermelye of
the fauour of god , satisfyed & certifyed of our
saluacion .

After this comunicacion , that he said . This
breade , whyche I shall ggue you , is my fleshe
which I shal paye for the lyfe of the wold ;
yet were þ carnal iewes never the wiser . For
their vnbelef & sturdy hatered wold not suffer
the very spiritual lence & mind of christes wo-
des to enter into their hertes . They could not se
that Christes flesh broken and crucifyed , & not
bodily cete . Should be our saluacion , & this spi-
ritual meat : as our soules to be fed & certifyed
of the mercy of god & forgeuenes of our synnes
thorowe his passion , and not for any eating of
his flesh wþ our teeth . The more ignorant ther
foze and fleshly they were , the more ficerre were
they ful of indignacio[n] , striuing one against an-
other sainge . How may this felow geue vs his
flesh to eat it ? They stoke fast yet in his flesh be-
for their eyes : these fleshly iewes . wherfore no
merueyl though they abhored þ bodely eatynge
therof : al though oure fleshely papistis (bemnge
of the iewes carnall opinion) abhored it not ,
neyther ceasse they dayly to crucify & offer him
wþ agayne whych was once for eu[n]t and al of-
fered

The expositiōn of the

ſecond as Paule testifieth. And cuen here, lith
Christ came to teache, to take away al dought, Heb. 2
and to breake ſtryke, he myghte (hys wordes
otherwyle then he hath declared, and wil here
after expounde them) haue ſoluted theyz que-
ſion: ſaying, yf he had ſo ment as Moze mea-
ſureth, that he wolde haue benc conuayed & con-
uerterd, as our iuggelers ſaygþly can conuaye,
him with a fewe wordes, in to a ſynging lofe,
or elſe (as the thomistical papistes ſay) ben in-
uicible wþt all his diuincione bodye vnder
the forme of breade transuſtanciated in to it. And after a lyke Thomisticall myſterye, the
wyne tralſuſtantiated, into his bloude ſo that
they ſhoulde eate his fleſhe & drynke his bloude
after theyz owne carnall vnderſtandyng, but
yet in another fourme, to put away al grudge
of ſtemache. Or ſyth ſayne John (yf he had
thus vnderſtande his maisters mynde, and
roke vpon him to wryte his wordes) woulde
leauie this ſermon vnto the worlde to be redde:
he myghte nowe haue deluyered vs and them
from thys doubtē. But Christe woulde not ſo
ſatilily their queſtion: but anſwered. Verelye
verelie I ſay vnto you: except ye eate the fleſh
of the ſonne of man and drynke his bloude, ye
shall not haue that lyfe in your ſelues. He that
eateth my fleſhe and drynketh my bloude, hath
like euerlaſtinge: and I shall ſterc hym vp in
the laſte daie: for my fleſhe is very meate and
my bloude the very drynke. He ſayth not here
that breade ſhall be transuſtantiated or con-
uerterd into hys bodye, nor yet the wyne into
hys bloude. But nowe conſerre thys ſayngē
to hys purpose at the begynngnge: where he
had

Thomistes ha-
the ſchols do-
cters.

Syrie chapter of Johss

had them worke for that meate that shoulde
never peryshe tellynge them , that to beleue in
him whom God hath sente, was the worke of
God And who so beleueth in hym shoulde ne-
uer thyste nor hunger, but haue lyfe euerly-
syng. Loisere also thys that foloweth and
thou shalt se it playne that his wordes be bu-
nderstande spiritually of the belife in hys fleshe
crucifyed, and his bloude shedde, for whiche
belife we be promised euerlastynge lyfe : hym
self saying , who so beleueth in me hath lyfe
everlastyn. Here therfore theyr question(how
may thys man gyue vs hys flesch to eate it) is
soluted: cuen when he gaue his body to be bro-
ken and his bloud to be shedde. And we eate
and drinke it in dede, when we beleue stedfast-
ly that he dyed for the remission of our synnes:
Austen and Tertulian to wytne.

¶ But here maketh Mores his argumemente a
gainst the yonge man . Because the iewes mer-
ueyled at this sayng: My flesch is very meate
and my bloude drynke. And not at thys : I am
the doore and the bery byne , therfore thys terte
(sayth he) My flesche is ic. must be understand
after the litterall sence, that is to wyte : cuen
as the carnal iewes vnderstande it, murmuring
at it heinge offendred goynge there waves from
Christe , for theyr so carnall vnderstandinge
therof. And the other terten . I am the doore . &c.
muste be vnderstante in an allegorye and Spiri-
tuall sence, bicause his hearers merueyled no-
thyng at the maner of the speach . To christen
reader, here haste thou not a taste: but a greate
tune full of Mores mischefe & pernicious per-
sistering of gods holy wordes: and as thou seist
hem

A digression into the confutation.

hym here falsoly & pestilently destroy the pure
sence in Goddes worde, so doth he in all other
palces of his booke first where he sayth they
marueyled at thys Christes saying. My flesh
is verye measte .*et c.* that is not so , neyther is
ther any such worde in the text, except More
wyll expounde M̄urmurabant, so est, mirab-
tur, they murmured, that is to saye they m̄er-
uayled, as he expoundeth. Oportet, id est, expre-
dit et conuenit He muste dye , or it behoveth
hym to dye , that is to saye , it was expedient
and of good cōgruence that he shoulde dye .*et c.*
Thus this poet maye make a man to signyfye
an alle, & blake white to blete the simple eyes.
But yet for his lordely pleasure, let vs graunt
him that they murmured , is as muche to saye
as they maruayled: because perhaunce the one Moris synt
maye folowe at the other . And then do I aske reasonis co-
hym: whether Christes disciples and his apo- futed.
stles herde hym not , and vnderstode hym not
when he sayd. I am the doore and the vyne:
and when he sayed . My fleshe, *et c.* yf he saye
no or naye , then scripture is playue agaynst
hym. Yf he say ye or yisse, Then yet do I aske
hym whether his disciples and apostles thus
heareynge and vnderstandinge his wordes in
all these three chapiters wondered and mar-
uayled, as More sayth) soi murmured(as hath
the text at they maystee speach what thinke
ye More muste answer here, here maye ye se
whether this olde holy upholder of the popes
church is broughte to be taken in his owne
trappe for the disciples and his apostles ney-
ther murmured, nor m̄eruayled, nor yet were
offended with this they mayster Christes wor-
des.

John. vi. xxv

Of M. More's letter

des and maner of speache, for they were well
acquaynted wyth suche priases: and answe-
red theyr maister Chreste when he asked them
wyll ye also go hence fro me? Lorde sayd they
to whom shall we go: thou hast the wordes of
everlastynge lyfe: and we beleue that thou art
Chreste the sonne of the huynge God. Lo M.
More, they neither meruailed, nor murmured
And why? For bycause as ye saye they vnder-
sode it in an allegorye sence, and perceyued
well that he ment not of his materiall body to
be eate wyth theyr teeth but he ment it of hym
selfe to be beleued, to be verye God and verye
man hauyng fleshe and bloude as they had,
and yet was he the sonne of the huynge God.
Thys belefe gathered they of all his spiritaul
sayinges as hym selfe expounded hys owne
wordes sainc. My fleshe profiteth nothyng,
meanyng to be aten but it is the spirite that
gyueth thys lyfe. And the wordes þ I speake
vnto you are spirite and lyfe: so that who so
beleue my fleshe to be crucifyed and broken,
and my bloude to be shede for his sinnes, he ea-
teth my fleshe and drynketh my bloude, þ hath
lyfe everlastynge. And thys is the lyfe wher-
with the rightuouse lyue, euēn by sayth.

The seconde argument of More.

After thys texre thus wyllyg proued to be
vnderstande in the litterall sence, wyth the
carnal Jewes, and not in the allegoryke or spi-
rituall sence wyth Chreste and hys apostles.
The hole some of Mores confutacion of the
yonke man standeth vpon thys argumente. A
Polle ad Elle. That is to wyte, God maye
do it

A digression into the confutacion

Do it, ergo it is done. God maye make his body
in many, or in all places at once, ergo it is in
manye or all places at once. Whiche maner of
argumentacion, howe false and naughte it is
euery sophister, and eueryman that hath wytte
perceyucth. A lyke argument. God may shewe
More the trouth and cal hym to repentaunce
as he dyd Paule for persecuting his church:
ergo More is converted to God. O, god may
let him runne of an indurate hert wth Pha-
rao and at last take an open and soden venge-
aunce vpon hym for persecutinge hys worde
and burnyng his poore membris: ergo it is don
all ready. M. More muste first proue it vs by
expresse wordes of holy scripture, & not by his
owne unwritten dreames, that Christes body
is in many places or in al places at once: & then
though oure reason can not reache it yet oure
fayth measured and directed with the worde
of fayth wyl both reache it, receyue it, & holde
it fast to: not because it is possible to God, and
impossible to reason: but because the wrytten
wordes of oure fayth sayeth it. But when we
reade gods worde in mo than xx. places contrar-
y, that his hody shoulde be here. More muste
gyue vs leaue to beleue his unwrytten vani-
ties / verities I shoulde saye at leisure. Here
mayst thou se Chrysostome reader wherfore. More
woulde so fayne make the beleue, that thapo-
stles left ought unwrytten of necessitie to be be-
leued euē to stablish the Popes kingdome which
kādeth of Mores unwrytten vanities. As of
the presence of Christes body & makinge therof
in the breade. Of purgatory, of invocation of
Saints, worshipping of stoncs & stockes, pilgri-
mages

The confutati
on of hys. ii.
gumente

¶ Of M. More's letter
mages, halowinge of bones & belles & creepinge
to the crosse. &c. If ye wyl beleue what soeuer
More can sayn: wythout the scripture: then
can thys poet sayne you another churche then
Chirkies & that, ye must beleue, it what soeuer
it teachrth you, for he hath sayned to that is
ca not erre, though ye se it erre & fight agaynst
it selfe a thousande tymes. Yea yf it tell you
blacke is whyte, good is bad, and the dyuyl is
god: yet muste ye beleue it, or els be burned as
heretikes. But let vs retourne to our purpose
¶ To dispute of Godds all myghty abslouts
power what God may do with his body, it is
great foly and no lesse presumpcion to More,
lyth the pope whiche is no hole god but halle
a god by they: owne decreees hath decreed, no
man to dispute of his power. But churke reader
be thou content to know þ gods wyl, his word
and his power be al one and repugne not. And
neyther wylleth he, nor may not do any thyng
including repugnaunce, imperfection, or that
shoulde derogate, minish or hurt his glory and
his name. The glorie of his godheade is to be
present and to kyll al places at once essentially
presently wyth his all myghty power, whiche
glory is denied to any other creature, him selfe
sayinge by his Prophete: I wyll not gyue my
glory to any other creature: now therfore lyth
his manheade is a creature, it can not haue
thys glorie whiche onely is appropried to the
godhed ¶ To attripute to his manhode þ proper
tie which onely is appropried to his godheade
is to confounde both the natures of Christ.
What thinge soever is every where after the
saied maner, that must nedes be infinite, with
oute

A digression into the confutacion
out begynnyng and ende, it muste be one alone,
and almyghty: whiche properites onely, are ap-
propriyyed vnto the gloriouse maiestie of the
god head. Wherfore Christes bodi mai not be
in al or in many places at once. Christ him self
sayinge as cōcernyng his manhode. He is leſſe
then the father, but as touchyng his godhead,
the father & he both one thyng. And Paule
recyng the psalme affirmeth: Christ as con-
cerning his manhood to be leſſe then god: or leſſe
then angelles as some write hath it. Here it is
playne that all thynges that More ymagineth
and fayneth are not possible to God, for it is
not possible for God to make a creature equal
vnto hym selfe, for it includeth repugnaunce
and derogateth his glorie. God promysed and
swore þ all nacions shoulde be bleſſed in the
death of that promised ſcde which was Christ
God had determined and decreed it before the
worlde was made: ergo Christe muste nedes
haue dyed, & not to expounde this world oport-
tet. as More mynseth it. For it was so necessa-
ry þ the contrary was impossible, except More
woulde make god a lyer, whiche is impossible
Paule concludeth that Christ must nedes haue
dyed vþynge thys latyn terme Necesse. Sav-
inge: where ſo euer is a testament, there muſt
the death of the testament maker go betwene:
or els the testament is not ratyfied & ſure, but
rightuousnes & remissio of synnes in Christes
bloude is his new testament, wherof he is me-
diator: Ergo the testament maker must nedes
haue dyed. Wherfore not therforeſ More
thys worde Dvoitſet (though ye fynde potest
ſo oportet in ſome corrupte coppe) vnto your
vntauſe

John. viii
John. x
Heb. ii.

Heb. x

¶ Of M. Mores letter.

John.ii.13.iii. vnsaueryc lence. But lete oportet signifye, he
must or it behoueth him to die. For he toke our
very mortal nature for the same decreed coun-
cell: hym selfe sayinge. Oportet exaltari filium
hominis. &c. It behoueth, or the sonne of man
must dye, that every one that beleuethe in hym
preyfeth not &c. Here maye ye se also that it
is impossible for God to breake his promyse.
It is imposseble to God whiche is that very-
tie, to be founde contrarye in his dedes and
wordes: as to saue them whom he hath damp-
ned, or to dampne them whom he hath saued,
wherfore all thinges imagyned to M. Mores
brayne are not possible to God.
And whē More sayth, that Christ had power
to let his lyfe and to take it agayne, and ther-
fore not to haue dyed of necessarie: I wonder
me, that hys scholemaister here sayled hym so
conyngē as he maketh hym selfe therin: which
graunteth and affirmeth(as rewē it is) that
with the necessary decreed workes of gods for
lyght and prouidence standeth ryght well hys
fre libertie. But M. More sayeth at laste, yf
god woulde tell me þ he woulde make eche of
both their two bodyes meanyngē the yonge
mannes bodye and hys) to be in kytheene plaz-
ees at once. I woulde beleue him Iþ he were
able to make his wordes rewē in the bodyes
of both twayn:, and never woulde I so muche
as aske him wherther he woulde gloriſye them
both first or not:but I am sure gloriſyed or vn-
gloriſyed, yf he sayed it, he is able to do it. Lo
here may ye se what a feruent sayth thys olde
man hath, and what an earnest mynde to be-
leue Chrestes wordes yf he had tolde him:but
I praye

A digression into the confutation

I pray you M. More what and yt Chyſt neuer tolde it you, nor ſayd it nor neuer wouide: woulde ye not be as hasty not to beleue it? Ye he tolde it you: I praye you tell vs where you Speake wyth hym, and who was by to here ye recorde: yet yt you bryngē as falleſ a ſhew as your ſelſe to teſtify thys thynge: yet by youre owne doctrine, muſte ye make vs a myraclē to conſume your tale, ere we haue bounde to beleue you: or yet to admite this your argumēt, God may make his body in many places at once, er go it is ſo. Syr ye be to bely wyth godds almighty power, & haue take to great a burde vpon your weke ſhoulders, ye haue overladen your ſelſe wþ your owne harnis & weapnes: & young Dauid is likely to preuayle againſt you wyth his ſlinge & ſtone, God hath infatuated your high ſubtyll wyldeſcme. Your crafty conueaunce is ſpyed. God hath ſent your church, a mete couer for ſuch a cuppe, euē ſuch a deſender as ye take vpon your ſelſe to be, that shall leete al theyr whole cauſe fal flatte in the myer vnto both your ſhames and vtter conuſion. God therſoþe be prayſed euer. Amen

C Thē ſayth M. More thought ſemeth reſugnaunt both to hym and to me, one body to be in two places at once: yet God ſeeþ howe to make them ſtande togther well ryough.

This man wyth his olde eyen and ſpectacles ſeeþ farre in gods lyght, and is of his preuey councell: that knoweth belyke by ſome ſecrete reuelacion howe God ſeeþ one body to be in many places at once, including no repugnaunce for worde hath he none for hym in al ſcrippſure no more then one bodye to be in al places at

¶ Of M Moyses letter.

at once. It impliyeth fyght repugnaunce to my syght and reaton, that all thys worlde shoulde be made of nothing: and that a virgyn shoulde bryng forth a chylde. But yet, whan I se it wrytten with the wordes of my sayth, which God spake: and brought it so to passe: the im-
pliyeth it no repugnaunce to me at all. For my sayth reacheth it and receyuereth it stedfastlye.

¶ So I know the voyce of my herdemā: whicho
yk he saycd in any place of scripture that hys
bodye shoulde haue bene contayned vnder the
forme of bread and so in manye places at once
here, in earth, and also abidynge yet styll in hea-
uen to. Verely I woulde haue beleued hym I
as lone and as fyrme as M. More. And ther
fore euen yet if he can shewe vs but one sen-
tence trulye taken so: his parte, as we can do
many for the contrary, we muste gyue place.

¶ For, as so: his unwritten verities, and the au-
thority of his antichrist synagoge, vnto which
(the scripture forslaken) he is now at last with
shame pnyoughe compelled to flee: they be pro-
ued starkē lies and very deuelry.

¶ Then sayth he, that ye wote well that ma-
ny good folke haue usid in thys matter many
good fruiteful exāples of gods other wokes:
not onely miracles, written in scripture (Vnde
versus? wherc one I praye ye?) but also done
by the comen course of nature here in earthe.
If they be done by the comen course of na-
ture: so be they no myracles. And some thyngs
made also by mancs hand. As one face be
holded in diuerse glases: and euerye piece of
one glasse broken into twenty. &c. Lorde how
thys pontificall poe playeth hys parte, Byz-
cause

A digression into the confutacion
cause(as he sayeth) we se many faces in many
glasses: therfore may one body be in many pla-
ces, as though every shadowe and similitude
representyng the body, were bodily substance
But I aske Moze, when he seethe his owne
face in so many glasses whethcre all thos. fa-
ces that appere in the glasse be his owne veri
faces hauyng bodily substance, skynne, leathe
and bone: as hath that face, whiche hath hys
very mouth nose eien. &c. where with he faceth
vs out the trouth thus falsoly with lyes: And
ys they be all his very faces, then in very dede
there is one body in many places, and he hym
selfe beareth as many faces in one hood. But
accordyng to his purpose, even as they be no
very faces, nor those so many voyces, sownes
and similitudes, multiplied in the ayre, be-
twene the glasses or other obiecte and þ body
(as the philosper proueth by natural reason)
be on vcry bodycs: no more it is Christes very
bodye: as they woulde make the beleue in the
bread, in so many places at once. But þ bread
broken and eaten in the supper monisther and
putteth vs in remembraunce of his death, and
so exciteth vs to thankes giuyng to laude and
prayse: for the benefyt of our redempcion, and
thus we there haue Christe presente in the in-
warde eye and syght of our fayth, we eate his
body and dynke his bloude, that is, we beleue
suerlye that his bodye was crucifyed for oure
synnes and his bloude shed for our saluacion.
At last, note, Christe reader, that M. Moze
in the thyrd booke of his confutacion of Tn-
dall the, L. Lxlii. syde, to proove S. Johannes
gospel vnpervyl & insufficient for leauing cut

Of M Mores letter.

of so necessary a poynt of our l berth, as he calleth þ last supper of Christ his maundy (sayth that John spake not bynge at all of this Sacrament. And nowe se agayne in these his letters agaynst Fryth, howe hym selfe bryngeth in John the vi. cha. to impugne Frythes wrytinge, and to make al for the Sacrament, cuē thus. My flesh is verely meat, and my bloud drynk. Welkiche the man had there overfetie, hym selfe tolde, the yonge man here causyng hym to put on hys spectacles and poore biter and moore wylselye wþth his olde eyen upon Saynte Johns Gospeil to rynde that thynge there nowe wrytten, whiche before he woulde haue made one of his unwrytten verityes. As yett yf he loke narowly he shall espye that hym selfe hath proued vs by scripture, in the xxxvii leaf of his dialoge of quod he and quod I, oure Ladies perpetuall virginitie expounding non cognosco, id est, non cognoscam, whiche nowe wrytten unwritten veritie he numberith a lytle before amonge his unwritten vanities Thus maye ye se howe thys olde holy vpholder of the popes churche, his wordes kyghte agaynst hem selfe into his owne confusyon in fyndyng vs forth his unwritte vanities, verities I shoulde say. But returme we vnto the exposition of saynt John.

When the Jewes would not vnderstande the spirituall sayinge of the eatynge of Christes fleshe and drynkynge of hys bloud, so ofte and so playnelye declared: he gaue them a stronge strype and made them more blynde, for they so deserued it, such as the secrete iudgements of God) addinge vnto all his seinges thus

The exposition of the
thus who so catch my sleme and drinke my
bloude: abideth in me & I in him. These wo-
des were spoken vnto these vnbelieuers into
theyz farther obstination, but vnto the sayth-
full for theyz better instructiō. Now gather of
this the contrary, & saye, who so eateth not my
fleshe & drynketh not my bloud: abydeth not in
me nor I in him, & royne thyſ to the foreſaid
ſentence. Except ye eate the flesh of the ſonne
of man, & drynke his bloude, ye haue no lyfe in
you, let it never fal fr̄ thy mynde (christē rea-
der) þ faith is the life of the righteous, & that
christ is this luyng bread whom thou eatest,
that is to ſay, in whom thou beleuest. For þe
our papistes take eatinge and drynkyng here
bodily, as to eate the naturall body of christ
vnder the forme of bread & to drinke his bloud
vnder the forme of wyne: then muſt all yonge
chylđren that neuer came to Godes borde de-
parted, and all laye men that neuer drācke hys
bloud be dampned By loue we abyde in God
and he in vs, loue foloweth sayth in the order
of oure vnderſtanding and not in order of suc-
ceſſion of tyne, if thou lokeſt vpon þ self gyf-
tes and not on their fruictes. So that principa-
ly by sayth whereby we cleaue to Gods good-
nes & mercy, we abide in God, and God in vs,
as declare his wordes folowyng, ſayinge, as
the luyng father ſent me ſo lyue I by my fa-
ther. And euē ſo he that eateth me ſhal lyue be-
cause of me, or for my ſake. My father ſente
me whiche wyll in all thynges I obeye, for I
am hys ſonne. And cuen ſo verely muſt they þ
eate me, that is beleue in me, forme and fashiō
them after my example mortifying their flesh

Act. viii

John. iii. 11

L. 6

and

Sixte chapter of Joha
and chaungyng they; liuyng: or els they eate
Chisten relis me in vayne and delamble they; believe. for
gionis sayth I am not comen to redeme the woldē onelye
and lyke coz but also to chaunge they; lyke. They therfore
that beleue in me shall transfor me they; lyke ac
cording my example and doctrine, and not after a
ny manes tradicions. Thys is the b̄reade i hat
came from heauen, as the effect selfe declarereth,
whome who so eate the shall lyue euer But he
that eateth bodily bread syueth not euer, as ye
may se of you fathers that rate Manna, and
yet are they dead It is not therfore any mate
riall bread nor bodily fode that may geue you
lyke eternall.

CThese wordes dyd not onely offend them
that hated Christ, but also some of hys discy
ples. They were offended (sayth the text) & not
merueyled as More trysteth oute the trouthe
whiche layde. This is an hard sayinge: who
maye here this? These discyples yet stoke no
lesse in Christes visible flesh, and in the barke
of his wordes, the dyd the other iewes: and as
doth now More, beleuing hym to haue hadde
spoken of his natural body to be eate w they;
reth. Which offence Christ sayng, said: doth
this offend you what the wyll ye saie, if ye se
the sonne of ma ascend thither where he was
before? If it offend you to eate my flesh while
I am here, it shall moche more offend you to
eate it when my body shalbe gone out of your
sigh, as eded into heauē thare sittynge on the
ryght hand of my father vntyl I come againe
as, I went, that is to iudgement. Here myght
Christ haue enstructed his disciples the trouthe
of the eatinge of hys fleshe in forme of b̄reade,

had

The exposition of the
had this bēn his meaning. For he lefte the ne-
uer in any perplexite or doubt: but sought al
the wāyes by tymiliudes and familiāt examp-
ples to teach the playnly. He never spake the
so harde a parable, but wher he perceyued
theyr tēble ignoraūce, anone he helpte the and
declarēd it thēm. Yea somtyme he preuēted
theyr alayng with his owne declaration. and
thynde ye that he dyd not so here: yette verē
lye. For he came to teach vs, and not to leue
vs in any doubt and ignorance, especially in
the chiche poynt of our saluacion, whiche stan-
deth in the belefe of hys death for our synnes.
Wherfore, to put them out of al doubt as con-
cerning this eatynge of his flesh, and dunkynge
of his bloude, that shoulde gyue everlastynge
lyfe: wher they tolke it for his vry body to be
eaten with theyr teeth: he said. It is the spirite
that gyueth thy lyfe, my fleshe profiteth no
thing at al, to be eaten as ye meane so carnally.
It is spiritual meat that I here speake of. It
is my spirite that draweth the hertes of me to
me by faith and so refresheth them gostely. Ye
be therfore carnal, to thynde that I speake of
my flesh to be eaten bodily, for so it profiteth
you nothyng at al. How longe wyl ye be wyth
out understandynge? It is my spryte I tolke
you that gyueth lyfe. My fleshe profiteth you
nothyng to eate it: but to beleue that it shalbe
crucifyed and suffer for the redēmpcion of the
worlde it profiteth. And when ye thus beleue
hen eate ye my fleshe & drinke my bloude, that
is ye beleue in me so suffer for your synnes.
The verite hath spoken these wordes. My
fleshe profiteth nothing at al: it can not therfore

Sixte chapter of John.

be false. For bothe the iewes and his disciples murmured and disputed of his fleshe howe it shoulde be eatē, and not of the offering therof for our synnes as Christ ment. This therfore is the sure answere to holde vs by againste al the obiectiōs of the papistes for the eating of chrys̄es bodi (as they say) in forme of bread, Christ sayed. My fleshe profiteth nothing: meaninge to eate it bodily. Thys is the keye that soluet all their argumentes and openeth the waye to shewe vs all their false and abominable blasphemous lyes vpon Christes wordes, & utters eth their sleigh iuggelinge ouer the bryarde to maintaine antichristes kingdome ther w. And thus when Christe had declared it and taught them that it was not the bodyly eating of his materiall body: but the eating with the spirite of sayth: he added sainge. The wordes whiche I here speake vnto you are spirite & life. That is to say, this matter that I here haue spoken of with so many wordes muste be spirituallye vnderstande to gyue you this life euerlastyng Wherefore the cause why ye vnderstande me not is, that ye beleue not. Here is to the conclusion of all this sermon, Christe very God and man, had sette his fleshe before them to be receyued with faith that it shoulde be broken & suffer for their sinnes but they coulde not eate it spirytually because they beleued not in hym. Wherefore many of hys dyscypples fel frō hym and walked no more wyth hym. And then he sayed to the twelve. Wyl ye go away to? And Symon Peter answered: Lord to whō shall we go? Thou hast the wordes of euerlastyng life and me beleue and are sure, that thou arte

Christe

The declaracion

Chryst the sonne of the lyuyng God. Here is
it manyeste what Peter and his felowes vu-
derstode by thys eatynge and dynkyng of
Chryste. For they were perfly taught that it
stode al in þe belefe in Chryst as theyz answerē
here testyfeth Yf thys matter had stande v-
pon so depe a myacle, as our papystes fayne
wyth out anye worde of God, not compre-
hended vnder any of theyz comon lences, that
they shoulde eate hys bodye beyng vnder the
fourme of bread as longe, depe thycke and as
brode as hanged vpon the croſe, they beyng
yet but feble of layth, not confyrmed wyth the
holie gooste, muste here nedes haue wondered
stonned and staggerde, and haue bene moie in-
quisityue, of so straunge a mattter then they
were. But they neither doubted nor meruelled
nor murmured, nor were any thing offēded w-
thys maner of speache, as were the other that
lipte away, but they answered fir myly. Thou
haste the wordes of euerlastynge lyfe: and we
believe, &c. Nowe to the exposition of the wo-
rdes of oure Lordes supper

Amonge the holy Evangelistes, wryttenge
the story of Christes supper: John because the
other thre had wrytte it at large, did but make i Cor. xi.
a mencion therof in his. xiii. chap. Mathewe Luk. xxii.
Marke and Luke declarynge it clerely, or verly
and wyth iust number of wordes with whom
Paule agreeth, thus wrytyng unto the Co-
rinthians. Our Lorde Jesus, the same night Math. xxvi
he was betrayed. he toke the bread, and after
he had giue thākes: he breake it sayeng: Take
ye it, eate it. Thys is my bodye, whych is for
you broken. Hers is nowe to be noted the or-
der

of the Lordes supper

The order of der of thys action or acte. Fyrste Christe toke
the action. the breaude in his handes, secondarilye he gaue
thankes, thyrdelyc he breake it: fourthlyc he
taughte it them saynge, take it, fiftlyc he bad
them eate it. At laste after all thys he sayed.

This is my bodye whiche is for you broken.
Thys saynge do ye into the remembraunce of me
Here yese, that thys breaude was fyre broken
deliuered to them, and they were commaun-
ded to eate it ere Christ sayed. This is my ba-
dye. And so because it is to suppose verelye,
that they toke it at hys hande as he had them,
and dyd eate it to, whe they had it in theyr ha-
des, theyr master (whose wordes they dyd
ever obey) commaundryng them: it must nedes
folowe vñ these be the wordes of the con-
secration that they were houseled wþt uncon-
secrated breaude, or elles nowe eaten, or at leste
wise part of it. ere Christe consecrated it, yea
it foloweth that it was out of Christes handes
and in theyr mouthes when Christe consecra-
ted it, and so to haue consecrated it whe it was
nowe in his discipiles handes or in theyr mou-
thes or rather in theyr healyngs?

Here it is manifest that Christ consecrated no
breaude, but deliuered it to his discipiles, & had
the eate it. In somuch that S. Thomas theyr
owne doctor, that made theyr transubstan-
ciacion confesseth that some there were, that
sawed that Christe dyd fyre consecrate wþt
other wordes, ere he nowe reachyng the bread
to his discipile sayed. This is my bodie &c
And yet calleth he it no heresye so to saye.
Now sitth in all this acte & supper, there he no
wordes of consecracion, but of the delyuering
of the

The declaracion

of the breaðe brokēn after thankes gyaynge
wyth a commaundement to eate it: bryngē vs
your wordes of consecracion. And shewe vs
by what wordes God promised you and gaue
you power to make his bodye. There is ney-
ther comaundemente, nor yet any wordes liste
in al þ scripture to make or to consecrate Chri-
stes bodye, to bryngē it in to the breaðe. But
there be the wordes of God leaste in the fyfth
chapter of Genesis, whereby he made all the
worlde: wyth whiche wordes, all he it we
yet haue them: yet is it denied vs to make that
thinge that he made wyth them. Howe, syth
we hauinge his wordes of the creacion ca not
yet make any newe creature of nothyng: how
then shall we wythout any wordes of conse-
cracion and makyngē, make the maker of al
thynges?

Unto this action or supper or deliueraunce
of the breaðe, he added a reason and significa-
cion of this signe or sacrament, and what also
is the vse therof: as though any shoulde aske
them therafter, what sacramente, religiōn, or
rite is this? They shoulde answere euē in a like
maner of speach as it was commaunded theyz
fathers to make answer to theyz chylđren at
the eatynge of the olde passeouer, wherof this
newe passeouer was the verytye, and that the
figure, saying. When your childeerne aske you
what religion is thys? ye shall answer them.
It is the sacrefyce of the passint by of the
lorde. &c. Lo here the lame that signified and
dyd put them in remembreance of that passing
by in Egypte (the Israelites spared, and the
Egyptians smytten) was called in lyke phrase

The vse of
supper

the

of the Lordes supper

the selue thyng that it represented, signifysyd
and dyd put them in remembraunce of: none
notherwyse then if Christes disciples, or anys
man elles, seing in that supper, the breade ta-
ken, thankes gyuen, the bread broken, distrys-
buted & eaten: shoulde haue asked hym. What
Sacrament or religion is thys? He had to an-
swer them that Christ sayd. This is my bo-
dy which is for you broken. Thys thyng do
ye in remembraunce of me, that is to saye, so
often as ye celebrate this supper, give thankes
to me for your redempcion. In whiche auns-
wer he calleth the outwarde sensible signe of
Sacramente, that is the bread wyth all the
other action, even the same thinge that it syg-
nifyeth, representeth, and putteth such eaters
of the Lordes supper in remembraunce of.

For when he sayed, whiche is broken for you,
euery one of them sawe that then it was not
his body that was there broken: but the bread
for as yet he had not suffered, but the breade
broken was deuyded in peices to euery one of
the twelue taking and eating a piece before he
sayed Thys is my bodye, &c.

TRowe lyth M. More wyl styeke so fast in
his literall sence vpon these wordes. Thys is
my body. &c. The do I aske him, what thyng
he sheweth vs by this fyfte word and pro-
nowne demonstratyue. Hoc, in englishe(this)

Mores lette- If he shew vs the bread: so is the bread Christes body, and Christes body the bread. which
falsece is lost sayinge in the litterall sense is an hyghe heret-
y after them. And for thys sainge they huc-
ned the Lorde Cobham. Also I aske whyther
Christ

The declaracion

Christ speaking these wordes. This is mi bo-
die &c had then the bread in his handes whiche
with he houseled his discipiles or no? That he
had it not, but had nowe deliuered it them:
and had comauanded them to eate it to , the or-
der and wordes of the teste plainele proue it, **Mark. xiii.**
as is declared before. And saint Marko calleth
the story also in thys order. The Cuppe taken
in his handes, after he had gyuen thankes,
he gaue it them, and they all dianke therof.

And he sayed to them. This is mi bloude of
the newe testament:whiche is shedde for ma-
ny. Here it is manifest that thei had all dian-
ken therof first ere he said the wordes of con-
secracion (if they be the wordes of any conse-
cracion,) Besides thys p[er]t: if ye be so sworne
to the litteral sense in this matter, that ye will
not in these wordes of Christe (Thys in my
bodye &c admittie in so playne a speache anye
troope (for allegory there is none, if ye knewe
the proper difference of them both, which eve-
ry grammarian can teache you)then do I saye **Luk. xxii.**
before your olde eyen an swectacles, to Christ
Istes wordes spokē of the Cuppe both in Luke
and Paule sayinge: thys Cuppe is the newe
testament thoroewe my bloude which is shedde
for you. Here Christe calleth the wyne in the
cuppe the selke cuppe whiche euery man kno-
weth is not the wine. Also he calleth the cuppe
the newe testament, and yet was not the cuppe
nor yet the wyne conteyned therin the newe tes-
tamente, and yet he calleth it the newe testa-
ment establisched and confirmed with his bloud
Here ye se he called not þ cuppe his bloud but
the testamente. Where is nowe your litterall
sense

of the Lordes supper

Sense that ye woulde so fayne frame for your
papylls pleasure. If ye wyl so sore sycke to
the letter: why do your faction leue here the
playne letter: sayeng that the letter sayeth: go
inge aboute the bushe wyth thys exposycyon
and circumlocucion, expoundyng. Thys is my
bodye, that is to saye, thys is couerted and
turned into my bodye, & this bread is transub-
stantiated into my bodye. Howe farre lo, M.
More is thys your straunge thomysical sense
from the flate letter? Yf ye be so addyet to the
letter: why fraye ye the comen people from the
lytterall sense wyth thys bugge, tellynge them
the letter sayeth: & but there is neyther letter
nor spirite that maye brydle nor holde your
strasse necked heades

John vi

I also ye shal vnderstande that Christ rebu-
ked the iewes for theyr lytterall sence and car-
nall vnderstandinge of hys spyrtyual wordes.
Lavenge: My fleshe profyteth you nothyng at
all to eate it. &c. And theyr lytterall takynge of
hys spyrtyual wordes was the cause of theyr
murmure. &c. For euen there (as also lyke in
other places) to eate Christes fleshe. &c. After
the comen vñrake of the scripture, is not elles,
then to beleue that Christe suffered death, and
shede hys bloude for vs. Reade ye Paule.

I Corinthishi. x
To eate Christes flesch is to
believe in him.
Our fathers dyd all eate the same spyrtyuall
meate and dynke the same spyrtyuall dynke
that we nowe eate and dynke: Here I thynke
M. More must leue his lytteral sence and ma-
teriall meate, or els deny Paule: and deny to
that our fathers dyd eate Christ & dynke hys
bloude, whyche all here Paule sayethe, & to
eate and to dynke thys spyrtyuall meate and
dynke

The delcatacion of the Lordes supper

Drynke, was as hym selfe declareth to eate and drinke Christe. They dranke of the stene (sayth Paule) that wente wyth them. Whyche stone was Christe. And we eare and drinke the very same stone. Whiche is nothyng els, then to beleue in Christe: They beleued in Christe to come and we beleue in hym come & to haue suffered, where is nowe thynde ye M Mores lytterall sense for the eatynge of Christes materyall bo-
dy: Our fathers were one, & the same churche
wyth vs vnder the same testamente and pro-
mpte, and euен of the same fayth in Christe.
And euен as they eate hym & dranke his bloud
euен the same spirytual meate and drynke that
we do eate and drynke: so do we nowe in the
same fayth. For what elles was sygnysyd by
thys maner of speache, our fathers dyd eate
and drynke Christe, the they beleued in Christ
to be incarnated and to suffer death: what els
ment the poore woman of Canane by eatinge
then to beleue: whē she answered Christ, say-
inge. Ye say so th my Lorde. But yet do the ly-
tle whelpes eate of the crummes that fal from
theyr maystres table. Thys dyd she answer in
an allegory according to Christes fyrt answer
vnto her, she meanyng by thē eatynge of the
crummes the beliefe or hys wordes and gospell
to he scattered amonge the gentyles as Christ
answeryng, confirmed her meanyng, saynge:
O woman greate is thy fayth. He sayed not,
thou arte a greate eater & deuourer of breade.
Here it is vayne to eate in the scripture is
taken to beleue: as Christ hym selfe expōudeth
it, so ofte, and so plentuously. And I am here
compelled to inculke and iterat it wyth so mas-

Math. xv.

John. vi

yp

The figures cōpated with thele verite,
my wordes, to satissye (if it were possible) thyſ
carnall fleſhe bowerer and fleſhy Jewes

Nowe to examyn and to disculſe this mat-
ter more deavly and plainly, I shall compare
the olde pasſeouer wyth the newe and ſupper
of the Lorde. And to shewe you howe the fi-
gures correponde theyr verities: I wyll be-
gynne my comparison at Baptisme compa-
ring it with the lordes ſupper, which be þ two
Sacramentes leaſte vs nowe vnder the grace
of the gospel And afterward (to ſet forth both
theſe Sacramentes plainly) I wyll compare
circuclion wyth baptisme: & the paſſe lambe
wyth Chriftes ſupper.

Me by baptisme teſtifyed vnto the congre-
gacion our entrynge into the body of Chryſte
(take here Chryſtes bodye, as doth Paule for
his congregacion) to dye, to be buryed, and to
ryſe with him, to mortify our fleſhe, and to be
reuepued in ſpirite, to caſt of the old man and
to do vpon vs the newe: even ſo, by the than-
kes giuing for ſo dyd the olde greke doctours
call thyſ ſupper at Goddes hourde or at the
Lordes ſupper (for ſo doth Paule call it) we te-
ſtify the vnitie and communion of our hertes,
glued vnto the whole body of Chryſte in loue:
yea and that ſuche loue as Chryſte at thyſ, his
laſt ſupper expielleſ: what tyme he ſayed, hys
hodr shoulde be broken, and his bloud ſhedde
for the remiſſiō of our synnes. And to be ſhort.
As baptisme is the badge of oure faythe, ſo is
the Lordes ſupper the token of oure loue to
God and our neighbours: where vpo ſtādeth
the law and the prophetes. For the ende of the
precepte, is loue out of a pure herte, and gaod
conſcience

f. Corinθ. x. xi
and. xii.

Rom. vi.

Ephe. iii. iii,

Euchariftia
thankes ge-
wyngē.

i. Corinθ. xi

6. Timothe .i.

The sygures compared.

conscience and fayth vntayned. So that by Baptisme we be inclyted and consigned vnto the worshyppe of one God in one fayth. And by the same fayth and loue at the Lordes supper, we shewwe oure selues to contynewe in our possession, to be incorporated and to be the very members of Christes bodye

Both these sacramentes were figured in Moyles lawe. Baptisme was figured by cyrcumcision: and the Lordes supper, by the eatyng of the passelambe. Where lyke as by circuncyson the people of Israell were reckened to be Godes people, severall from the gentyls, so be we now by baptisme reckened to be :cōsaigned vnto Christes church severall frō iewes, paysons &c. And as theyz pasceouer, þis to saye, theyz solempne feaste yetelye in eatynge theyz passelambe, was an vtwarde token of theyz per ceuerance in theyz reliyon, and in remembrance of theyz passyng out of Egypt into the lande of Chanaan: so is now the eatyng of the Lordes supper(whiche Christ and Paule tolled our pasceouer) a token of our per ceuerance in our christen profession at baptisme: and also thankes giuyng wyth that ioyful remēbraunce of our redempcion from synne death, and hell by Christes deatþ. Of the figure of thys supper:oure newe pasceouer:thus it is wryten.

Luk.xii
i. Corh. v

Exod.xii.

Aftur ye be entred into that lande whiche the Lorde God shall gyue you accordinge to hys promyce:ye shal kepe thys ceremony And whē your chyldren aske you what religion is thys: ye shall answer them. It is the sacrifice of the passyng ouer of the Lorde, when the Lorde passed forth by the houses of the chyldren of

Israel

vnto the verite

Israel in Egypte, smyting the Egyptias and
delyuerynge oure house. Hys ealynghe thre
fore of the palle lambe was the figure of the
Lordes supper, whiche figure whan the houre
was comen that he woulde it to ceasse & gyue
place vnto the verytye, as the shadowe to va-
nyshe awaie at the presence of the bodye: He
sayed thus. Wyth a teruent desyre do I long
to eate thys palleouer wyth you ere I suffer.

Cagayne, let vs compare the figure wyth the
truth, the olde palleouer wyth the newe, and
diligently consider the property of speakeynge,
in and of eyther of the. Let vs expende the luc-
sion, imacion, & tyme, how the newe suc-
dinge the olde, the meadiator Christ betwene
both sittynge at the supper celebratyng both
wyth hys presence: dyd put out the olde and
bynghe in the new. For there is in eyther of the
such lyke composition of wordes, suche affinitye
and proportion of speache, suche symylitude
and propertie in them both, the newe so corre-
spondyng in al thynges to the olde that the old
declareth the new, what is it wherfore it was
instituted, and what is the very use therof.
And to begynne at circunclyson the figure of
Baptisme, ye shall understande, that in suche
rytes and sacramentes there are two thynges
to be considered, that is to wyt. The thyng, and
the sygne of the thyng. The thyng is it wher-
fore the sygne is instituted to sygnify it: as in
circunclyson, the thyng is the couenant to be
of the people of God, and the sygne is the cut-
ting of the fore kynde of the preuy member.
In the palleouer, the thyng was, the remem-
braunce wyth thankes gyving for the delyue-
raunce

Two thynges
to be considere
red in the Sa
cramentes

The figures compared.

raise out the harde seruite of Egypt: but the sygne was, the lambe rosted wyth such ce remonies as were there presribed ther. So in baptisme: The thyng is the promyse to be of the churche of Christ: the signe is, the dypynge into the water wyth the holy wordes. In oure Lordes supper, the very thyng is, Christ promyed and crucifyed, and of fayth thankes gy- uynge into the father for hys soone giuen to suffere for vs. But the signe is, y dealing and distributing or reaching forth of the bread and wyne, wyth the holy wordes of our lorde spo- ken at his supper, after he had thus dealt the breade and wyne, vnto his disciples.

And here is it diligently to be noted: That in all such rytes, ceremonyes, or sacramen- tes of God thus instituted: these two thynges (that is to witte the thyng signfyed, and the signe that signifieth) be concurrant and inse- parable. It is the comen vse & properte of the scripture, to call the sygne, the thinge. As is circumcision called the couenant. Euerie manchylde must be circumcised that my couenant might be in your flesh for a per- petual bande. And yet was it onely but the vte- warde signe & seal of the couenaunte, that the sede of Abraham shoulde be his especiall chose people, and that he wolde be theyr God. The lambe, that was but the signe, was called the passeouer: and yet was not the lambe the pas- syng ouer, but the signe onely exercyng & mo- nithynge them to remembre that deliueraunce by the angell passeyng by the Israelites in Es- gipte smitinge the Egypcians, And syth the scripture did vse this trope or maner of speach
with

Genesi.xvii.

Exod.xii

vnto theyr veritie,

with so great grace in the olde rytes & ceremoni-
es that tigured our sacramentis: why may
it not with like grace, for that analogye & pro-
per congruence of the figures wyth theyr ve-
rities, vse the same phrase & manner of speach
in theyr verities? Yc the scripture called the
signe the thing, in circūcision & the passeouer:
why shoulde we be offendid wyth the same
speach in our baptisme & in the lordes supper?
Lyth such maner of speach haue no ielle grace
and fulnes here thē there to bryng the thyngs
signifyed in to our hertes by suche outwardē
sensiblē signes. For when that signe of circū-
cision was gyuen the childe: then were they cer-
tifyed (as an outwardē roke may certify) that
the childe was of þ people of Israel. And ther-
fore did the signes then, as they do now heare
the names of the thynges whch they signified
as the lamb eaten in the passeouer, was called
the sacrifice and the self passeouer none other
wyse then in oure newe passeouer, that is the
lordes supper, the b̄read brokēn is called the
body of Christ, and the wyne poured forth
and distributed to echē mā, the bloud of Christ
bycause þ b̄read so broken and dealte signifi-
eth vnto the receyvers and putteth them in re-
membrance of the cracrifice of hys bodye on
the aualter of the crosse, & of his bloud poured
forth for oure redempcion. So that thys ma-
ner of speache in thadministracion and vse of
the supper of oure Lorde: to saye. Chr̄s is my
body, and this is my bloude: is as much to say
as, thys signifieth my bodye, thys signifieth
my bloud. Whiche supper is here celebrated to
put vs in remembraunce of Christes death and

The sygures compaſed.

To exalte vs to thankes gryngage.

Chether let it offend the (o Christe reader). That est, is take for signifikat: that is to saye. This is that, is as much to saye, as thys signifypeth that. For this is a comen maner of speache in many places of scripture, and also in oure mother tongue: as when we se manye pictours or images, whiche ye knowe wel are but sygnes to represent the bodycs whō they be made lyke, yet we saye of the image of oure lady. This is our lady, & of l. Katharine, this is saint Katharine, and yet do they but repreſent and signifie vs, our lady or saint Katharine. And as it is wrytten. The thre bānches are thre dapes. The vi. baskettes are. iii. daies which was not els but ther signified. iii. daies Also in the. xxviii. ca. Jacob Saide. This stone whiche I haue sente' vp an ende, shalbe godes house, whiche stone yet was never gods house nor never shalbe: but onely dyd signify godes house to be buisded in that same place. Agayne Pharao dreamed to haue scene vii. fayre fatte oren, & eke lons. viii. poore lene ore. which Joseph expounding said: The. vii. fatte ore are, viii plēt poule yeares: & the .vii. lene are: viii. deare yeres, in which phrasē or maner of speache euery man seyth that the oren were no yeares: but they signifyped such yeares. Miceruel not therfore though est, lyke wylle in thys sentece Hoc est corpus meum, be taken for signifikat, as much to saye, as thys signifieth my bodye, And yet for because the scriptures cōferted together expounde them selfe as saith. **A**ustyn. And Peter. That we haue before a ferme and suer proueticall speache vnto whiche ys we at

Est is taken
for signifikat

Gene. xl.

ii. Pet. ii

D. i

tende

vnto theyr veritie.
tede as vnto a light set vp in a darke place, we
do well, I shall shewe you a lyke pharse in E-
zechiel wherre the destruction of Jerusalē was
thus figured, God cominaundynge Ezechiel
to take a swerde as sharpe as a rayser, & shawe
of his head aud verde, and then take a certeine
waight of the heares deuided into thre partes
The one, he shoulde burne in the myddes of
the citie. In other he shoulde cut rounde aboue
and caste the threde vp in to the wynde. ic.
whiche dñe he sayed: Thus sayeth the Lord
God. This is Jerusalem. Whiche acet & dcde
so done, was not Jerusalem. But it signifyd
and preached vnto the beholders of it. Jerusa-
le to be destroyed none otherwise then the brea-
kyng and distributyng of the breade & wyne
called Christes body ayd bloud signifhyth and
preacheth vs the death of Christ, the figure
and signe bearing the name of the thyng signi-
fiked, as in the Prophetes speache, sainge:
This is Jerusalē: which did but signify Jeru-
salem. When Christ dyd breath into his disci-
ples, sayng. Take ye the holy goost: the same
breath was not the holy gooste, but signifyd
and represeted the the holy gooste. with a thou-
sayde lyke maner of speache in the scripture.

In the olde passeouer thankes were gyuen
for the slaughter of the fyre begotten, wherin
the kinges posteritie of Egypt fel away. (The
Hebreues spared, passed ouer, and delyuured
But in the new passeouer, thankes were gyued
that the onely begotte sonne of the most high-
est was crucified, wherby al faythful are spa-
red, passed ouer, & not smite with the swerd of
dampnacion, but delyuured and sauued in the
lambes

The figures cōpared to the veritie.

Lambes bloude that hath take away : he synne
of the woldē. In the olde pasceouer. The lābe
or feast is called the Lordes pasceouer ,and yet
was neyther the laſpe nor the feast his pallyng
ouer :but the sygne and commemoration of hys
pallynge by .And euen so it is now in the new
Supper of our Lord . It is there called the bo-
dy of our Lord ,not that there is any thyng,
wherin hys very naturall body is contayned
so longe + brode as it hanged on the crolle , for
so is it ascended into heauē and sitteth on the
right hand of the father : but that thyng that
is there done in that supper,as the breaking +
dealing + eating of the breading ,+ the whole like
action of the wine ,significith representeth and
putteth into our hertes by the spyrte of fayth
thys commemoration , ioyfull remēbraunce , &
so to geue thankes for that inestimable bene-
fytte of oure redēption , wher in we see wyth
the eye of our fayth presently his body broke
and his bloude shēd of oure synnes . Thys is
no small sacrament . nor yet riueterently to be
entreated:but it is the moſte gloriouſe and hy-
ghest sacramente , wyth all reuerence + wor-
thy , wyth thankes geuyng to be mynystred ,
vſed recctued , preached + ſolempnly in þ face
of the congregration to be reþebrated : of whose
holy administration and vſe I ſhal peraduen-
ture ſpeak in the end of thys ſupper.

But in þ meane reaſon Christē reader ſee
these ſensible ſygnes ſygnypye and reprefente
hys death , and prynte it in thy herte geuyng
thankes inceſantly vnto God the father for
ſo incomparable a benefyte , that hath geue þ The vſe of
his owne onely ſo dearely beloued conne oure ſaviour the ſupper

The fame
must be wor-
thy to whi-
chakes are go-
nem.

Abac.ii

John vi.

i. Cor. xi.

Luk. xix.

Luk. xix.

in lyke propertie of speach
faulour Iesus Chyoste to dye for thy synnes
yea & that whē we were not his chyldren but
his enemys: Chystes disciples layd to the mā
where is this gaste chamber where I myghte
eate the passeng by with my disciplos: and ther
prepared the passeouer. And yet Chyst eat not
the passeouer, but the lambe with his disciples
where it is playne, the signe to do on the name
of the thing.

At laste, consyder vnto what ende all thin-
ges tended in that last supper, how the sygure
teached the veritie, the shadowe the body, and
how the veritie aboleished the figure, and the
shadowe gaue place to the bodye. Looke also
wyth what congruence, proportion, and simili-
tude both in the action and the speach, all thin-
ges wer: consummate and finished, and all to
lede vs by such sensibl signes from the figure
vnto the veriti, from the fleshe vnto the spirit
And take thou here this infallible and assured
saying of Christ never to fal fro thy mynde in
this last supper, do ye this into þ remembraunce
of me. And also of Iaunde, saying Ho ofte as ye
shal eate this breade (to this heretyke calleth it
bread cuē after þ wordes of the popes cōsecre-
cion) and drinke of thys cuppe, prayse, declare
and geue thankes for the death of the lorde vn-
tyl he shal come agayne to iudgement. Remeber
þhou also: what Chyoste sayed to the carnalle
ewes taking the eatynge of his fleshe and drin-
kinge of his bloude so carnallye, answerynge
þe. My flesh profiteth not, meaning to eate it
bodely but the spirite maketh lyfe. And to this
set the prophet Abacukes sentence. The iust li-
ueth of hys saythe.

AUD

Christes bodye is not here

And nowe (Christē reader) to put the clene
oute of doubt, that Christes body is not here
present vnder the forme of bread as the papis-
tes haue mocked vs many adaye(but in hea-
uen, even as he rose and ascended. Thou shalt
know that he tolde hys disciples almost twen-
ty times betwene p.xii. & xvii.chap of Iohann
that he shoulde, & woulde go hence, i leauie this
worlde, where to cōforte them agayne for that
they were so heauey for hys bodely absence, he
promyслed to sende them hys holy gooste to be
their cōforter, defender, and teacher: in whom
and by whom, he would be presēt with them &
all saythfull vnto the worldes ende. He sayed
vnto his disciples. I go hence, I go to the fa-
ther, I leauie the worlde, and nowe shall I no
more be in the worlde, but ye shall abyde stiл in
the worlde. Father I come to the. Poore men
haue ye euer wyth you, but me shall ye not all-
ways haue wyth you. And when he ascended
vnto heauen, they did behold him and sawe the
clowde take hys body out of their syghte, and
thy fastening their eyes after him, the two mē
clothed in whyte, sayed vnto them, ye men of
Galile wherfore stande ye thus loking vp frō
to heauen? Thys is Iesus that is taken vp frō
you into heauen, whiche shal so come agayne,
even as ye haue sen hym goynge hence.
Here I woulde not More to flicke frō hys lit-
terall nlayne sense. Al these so playne wordes
be sufficient. I trowe to a Christen mā to cer-
tifye hys conscience that Christe wente hys
way bodely ascending into heauen. For whē he
had tolde his disciples so ofte of his bodely de-
parting from them: they were merculouse hea-
up

Act.iii.

but in heauen.

þy and sayde. Unto whō Christ sayd. Because I told you that I go hence, your hertes are ful of heauines. If they hadde not belued hym to haue spoken of his verye bodily absence: they would never haue so moaned for hys going awaþ. And for because they so vnderstode hym, & he so ment as his wordes shewed: He added (as he shoule haue sayd) be ye never so heauys or how heauely so cuer ye take my going hece, yet do I tel you trouth. For it is expedient for you þ I go hence. For if I shoulde not go hece, that comforter shoulde not come unto you. But and if I go hence, I shall sende him unto you. And agayne in the same chap. I am come from the father, and am comen into the world, and shall leaue the worlde agayne and go to my father. What mistery, thynke ye shoulde be in these so manifest wordes? Did he speake the in anye darke parables? Dyd he mane otherwyse them he speake? Dyd he vnderstād by goinge hence so oft repeted, to tary here stylk: or dyd he meane by forsaking & leauyng þ world to be but inuisible beyng styl in the worlde wþh hys body? No surelye. For he mente as faythfully & as playnely as hys wordes shewed, and even so dyd hys discipiles wþtout awy more meruelyng vnderstāde hym For they answered him sayeng: Lo now speakest þ aperclly: neyther speakest thou any prouerbe. But what a darke prouerbe and subtle riddle had it bene: if he had ment by hys going hece to haue tarped heare styl & and by forsakynge the world, to abyde styl in the worlde: and by his goynge hence to his father by hys verye bodily ascencion, to be but inuisible: Who woulde interpret

Christes body is nothere
interprete thy plaine sentence thus: I go hence
that is to saye: I tarye here styll: I forsake the
worlde and go to the father, that is to saye, I
wyl be but inuisible and yet here abyde styll
in the worlde bodily: For as concernyng his
godhead, which was euer with the father, and
in all places at once, he never speake such wor-
des of it. Whē Chṛyst sayd (his death now at
hande) vnto his disciples: nowe agayne I for-
sake the worlde & go to my father, but ye shall
tary styll in the world. If they wyl expound by
his forsakynge the worlde, to tary here styll bo-
dily, and to be but inuisible: why do they not
by lyke exposityon interprete the taryng here
styll of the disciplynes at that tyme, to be gone
hence bodily & to be here visyble: For Chṛyst
dyd set these contraries one agaynst another to
declare ech other. As if to tary here styll, dyd
lygnis̄ to the disciplynes that they shold abyde
in the world as it doth in dede: the must nedes
his goyng hence & forsaking the world signifi-
hys bodily absence as both the wordes playn-
ly sowne. Christ ment, & they vnderstode them.
But in so playne a matter what nedē these
wordes? Be thou therfore luke (chṛyste reader)
that Chṛystes gloryfyed boodye is not in thy
worlde, but in heauē, as he thither ascended, in
which body he shall come cuen as he went glo-
riously with power & greate maiestie to iudge
al the worlde in the laste day. Be thou therfor
assured, that he never thus iugled nor mocked
hys so dearely beloued disciplynes so full of hea-
vines nowe for his bodily departyng. For yf
he had so ment as our pappistes hau peruerred
hys saying, his disciplynes would haue vodered
at so

but in heauen
at so straunge maner of speache . & he woulde
haue exprest his mind playnely , syth at thys
tyme he was so ful set to leauē the in no doubt
but to coufōt the wyth his playne & conforta
ble wordes . And if he woulde haue bene but
invisiblē and styl bodely prechet : he woulde ne
uer haue couered him selfe with the cloude sh
wyng them and telyf iynge also by those two
men hys verye hodelye ascencyon out of theyt
lightes . We may not make of his verye bodily
ascencion , suche an invisiblē iugelyng cast as
our papistes sayne . Fashonyng and saynyng
Chyſt a body nowe inuisible nowe in manye
places at once , and then so greate and yet in so
lytle a place , not descended of any of our scences
nowe gloryfied , nowe vngloryfyed , nowe passi
ble , and then impassible , & I wote nere what
theyt imagyn and make of theyt maket , and all
wyth out any worde , yea cleane agaynst al the
wordes of holye scripture . For surely , in thys
theyt imagynaçyon and so saynge theyt bryng
in afresh , the heresy of þ great heretyke Mac
cyan , whiche sayd that Chyſt toke but a phan
easypal body . And so was nether verely borne
nor suffered , nor rose , nor assended verely : ney
ther was he veriy man . Whiche heresy Tertu
lian confuteth , Chyſt toke verely our nature
such a passible and mortall bodye as we bears
about wyth vs , saue that he was wythout all
mancer of synne . In suche a bodre he suffered
verely , & rose agayne fr̄ death in such a glori
fied body now immortall &c . as eury one of vs
shall ryse at the general iudgemente . It is ap
probred onelye to his godhede to be eurye
where & not to be circumscribed nor contained
in any

The declaracion of the lordes supper
In any place. And as for our papistes prophane
vayed boyses, his bodye to be in many places
at once indefinitiue incircumscripctiue & per
modum quanti neque localiter & cete. includeth
in it selfe contradiction, of whiche Paule
warned Timothee callinge them the opposycyon
of a false named sciense for that they schos
lastical diuinitie must make obiectiōs agaynst i. Timothe. vi.
euere truth, be it never so playne wyth pro-
& contra: whiche science many that professe it
(Capeth Paule) haue erred from the fayth, as
for thys contention and battylc aboute wor-
des profitable for nothyng clcs, but to sub-
uerte the heareres, I care not for them. for I
haue the almyghtye testimonye of the euclas-
syngē worde of God readye to soyle all they
made and vntreasonable reasons, to wypē
them cleane awaye, and to turne the into they
owne confusion.

¶ And for bcause they holde them so fast by
Paule I shall loose they holde expoundinge
the Lordes supper after Paule, whiche addeth
immediatlye vnto the Cuppe, thys that Lukē
ther leaste forthe: Do ye this into my remem-
braunce. Thys doth Paule repete so ofte to
put vs in mynde, that these thankes gyuyngē
and supper is the commemoacyon and the me-
morial of Christes death. Wherfore after al he
repeated it yet agayne the thirde tymē saying,
So ofte as ye shal eate this bread (he calleth it
styl bread euē after the vopes consecracion) and
drinke þ cuppe (he saith not drinke this bloud)
ſe that ye gyue thankes, be ioyduse and preach
the death of the Lorde, for so muche signyfyz-
eth, annunciate, in thys place, vntyll he come
that

i. Timo. vi.
ii. Timoth. ii.
i. Timothe. ii.

i. Corinhinth. xi.

After Paule.

that is to saye, from þ tyme of his deathe and ascencion vntyl he come agayne to iudgement. Furthermore sayth Paule whoso eateth this breade he calleth it styl bread or dynke of the cuppe of the Lorde unworthely: is gylty of the body and bloude of the Lorde. The body and bloude of the lorde Paule calleth here the congregacion assembled togynher to eat the lordes supper. For they are hys body & bloude which are redeemed wrth his body & bloud, as he said in the x. cha. before. The cuppe of thankes gyngynge whiche we recevynge wrth thankes: is ic not the felowshyp of the bloud of Christ? The bread which we breake is it not the felowship of the body of Christ? For we being many togynher are one breaude, and one body. Lo here Paule evounding hym selfe useth the same forme of speach that is vsed in these wordes. Thys is my bodye, takynge Is, for signifeyeth. We are one breaude & one bodye, that is to say, we are signified by one lofe of bread to be one body, he sheweth the cause, adding because we be all partakers of one lofe or ynce of breaude. And in the. iii. cha. folowynge, he sayth playne ly, ye be the body of Christ and his particular members, & in the fyre chap. to the Ephesiās. God dyd set Christ to be the head ouer all unto his congregacion whiche is his bodye. &c. And bycause the cōparison in the x. cha. betwene the Lordes borde and his supper, and þ deuylls borde and his cuppe, do declarre thyss matter: I shall recypte Paules wordes saynqe Ye may not drunke the cuppe of the lord, & the cuppe of the dyuell bot h togynher. Ye may not be partakers of the lordes borde & the deuylls

bord

The declaration of the lordes supper
borde both at once. The deuyles bord and his
cuppe was noe hys body & bloud, but þeatige
and drynkinge before theyr images & Idelles
as dyd the heathen in the worship & thakes of
theyr Gods. Of the which thinge thou mayst
gather what Paule mente by the lordes bord
and his cuppe. Nowe let vs returne to Paule
in the ri.cha. They eate this bread, & drinke of
thys cuppe vnworthely, that come not unto
this borde wyth such fayth & loue as they pro-
fessed at theyr Baptisme. They eate vnwor-
thely that thristed them selues in amoge this
cōgregation hauyng not þ loue that thys Ha-
crament & spgne of vnitie teacheth and signifi-
eth. Which maner of people Paul in the same
chapt rebuketh, & bended al his sermo against
them for that they were contencus, and came
to gyther not for the better but for the worse.
So that theyr coming togyther whiche shold
haue bene a toke of fayth, & loue, was turned
into thoccaſion & matter of dyslencyon & stryfe
bycause every man dyd eate as Paule sayeth
hys owne supper and not the Lordes supper:
wherin the bread and dynke is comen as wel
to the poore as to the ryche. But here the rych
disdayned the poore and woulde not tarye for
them. So that some (as the ryche) wente theyr
way dynken and full: and the poore departed
hungry & dry, whiche was a token of no equal
distribucion of the bread and dynke: and that
the rych contempned the poore, and so became
ſlauderous and gylty of the bodye & bloude
of Chyſt: that is to wyte, of the poore congre-
gacion redemeſ wyrth Chyſts boydy & bloud
Thus they that came to gyther appearyng to
have

Aster Paule

haue had that loue whyle the supper sygnys
ed i had it not vittered the selues by this cōtēs
eyouse & vnlouyng dealyng not to be mēbers
of Chrys body, but rather gylty and hurtful
vnto thē. As if a souldyer of our aduersaryes
parte shoulde come in a monge vs wyth oare
Lordes badge, hauyng not that hert fayth and
loue to our capteyne that we haue, we would
(if we espyed it by any token) take hym for a
spye and betrayer rather then one of vs.

¶ Let a man therefore sayth Paule proue hym
selue wel before, whether he hath thys fayth to
Chrys and loue to God and hys neyghbours
which al the professed at Baptisme, & this sup
persygnysyd: and so come in amonge the con
gregaciō to eate of this bread & dynke of thys
cuppe (he calleth it styl bread & wyne: and ney
ther hys bōdye nor bloude) For he that eateth
and drinkeþ vñworþely, eateth and drinkeþ
his owne dānation: because he discryueth not
the lordes bōdi. He calleth styl the lordes bōdy
the cōgregacion redeamed with Chrys bōdy
as he dyd before, & also in the chap. folowyng
fetching hys analogy and similitude at the na
turall bōdy. In whycheal though there be di
uers members one exceeding an other, one in
ferior, vuler & more cōceptible then an other
yet may not the bōdy want them: but must co
uer them reveretly and holde them in honour.
Agayne, in the bōdy, though there be diuers
members of dynerte offices: yet is there no dis
corde amonge them, but every membre be it ne
uer to lowe & vyle: yet doth it minister & serue
another, and all togyþer holde vp & helde the
whole bōdy. This cōideracion wyth thes cō
paritons

The declaracion of the lordes supper,
patisons so eloquently, so plentuouilly, so liue
ly doth Paule set forth in that. xi. capter, that
no man can desyre any more. And all to bryng
vs into the consideracion and discretion of the
bodye of Christ whiche is hys congregacion
without whiche consideracion and discrecion
ye we thrust oure selues in with his signe and
cognisance faynedly, we be but hypocrites and
ate, and dynke our owne iudgement. For this
cause many are lycke amouge you, and many
are a slepe, þ is, are dead. Here it semeth some
plage to haue ben cast vpon the Corhintians
for this abuse in the eating of the Lordes sup
per. For both the law and prophetes threatned
vs plagues, as pestilence, famyne and swerd for
our synnes. For yf we had iudged our selues
that is, yf we had diligently examyned oure
owne lyuyng & repented: we shold not haue
ben iudged, that is to say punyshed of the lord
But while we be punyshed we be corrected of
the Lordes iuste we shoulde be condempned wþ
the worlde. Wherfore my brethren, when ye
come togither to eate, tary one for another:
Here is the cause of al this dissencion wherfore
Paule rebuketh them. But here myghte some
of them obiecte & tel Paule. Sy; we come thys
ther hungrye mape not tary so long: where vn
to Paule answereth as he dyd before: saying.
Haue ye not houses to eate & drinke in? Do
ye condempne the congregacion of God, & shame
them that haue: non: Here he calleth the poore
the church, of God whom afterwarde he cal
led the body of the Lord, and nowe at laste
sayeth. Yf any man be so hungry, let him eate
somwhat at home, & so delay his hunger that he
mapse

Aster Paule.

may the better tary fore the poore, leste ye come
to gyther vnto your condempnacion. And as
tor other thynges I shall dispose and set in or
der whē I come. These other thinges were co
cernyng thyssupper and such as were out of
frame amōge thē which if ye reade the whole
Epistle are easly to se:z þ they were no necessa
ry truthe for theyssauacion. For all suche
truthe Paule had preached them before and
written thē to. Neþther were these other thins
ges lent faste, thallusion of our Ladye, halowyn
g of bowes, bellies, and ashēs, halowynge
of vescunetes, and crepyng to the crosse, wþh
suche other vnwyttēn vanities, as M. More
lyketh to iest and tryfull out the truth.

Innowe haue ye the very pure sence of these
Chrystes wordes, thys is my bodye that is to
say. Thys sygnysyeth or representeth mi body
takyng Est: for sygnificat. As M. More hym
selfe vittered it in hys Dyaloge put forth in
Willyā Barlowes name, reciting the opinioñs
of Ecolampadius and Zwinglius: saying, thys
is my body, is as muche to saye as thys sygnys
yeth my body, where he sayeth that Ecolāpa
dus allegeth for hym Tertian, Chisostome
and Asten, but falsoy somtyme addyng more
to theysswordes, somtyme takyng away from
thyssentences. Which saying is playne false
And he belyeth þ man now departed, to þyst
hys incomparable learnyng and very spiritu
all iudgement woulde not suffer hym to be ig
noiaunt in the vnderstanding of these olde ha
ly doctours (whom I dare saye he vnderstode
as well as More. And his cosciēce & faythful
nes woulde not suffer hym falsoy to peruerce
them)

The olde doctours sentence

them as thōre belyeth and peruertereth Chyſt
and Paule and all holy scripture. And ic thyſ
man had thus dealt wyth theſe doctours ſay-
nges: Luther (againſt whom he diD cōtend in
thyſ mater) would not haue left it vntold hym
But (chyrte reader) to put the out of doubt
haue here theſe Doctours owne wordes both
in latyne and englishe. And fyſt heare Tert-
ullian, where thou muſte fyſte understande
that there was and heretyme called Maryon
ſaying that Chyſt tooke not to hym the very bo-
dy of mā, but an imagined & a phantatical bo-
dy, to put of , and on. when he lyſted: & ſo not
to haue ben borne verely of the virgyn Mary
nor ye to haue ſuffered verely death. ic. againſt
whō, thus writheth Tertullian in hys. iii. boke

Tertullian.

Profeſſus itaque le concupiſcentia cōcupiſſe
rēdere paſcha, vt ſum acceptū panem & diſtri-
butum diſciplulis corpuſ ſuum il'um fecit, hoc
est corpuſ meum dicendo: id eſt figura corpo-
ris mei. Figura autem non fuillet, niſi verita-
tis eſſet corpuſ Leterū, vacuares, quod ephani-
taſma figurū capere non poſlit.

Whiche wordes are thus in englyſthe ſpoken of
Chyſt. Whiche acknowledgynge himſelfe with
howe feruent deſire helþed to eate the paſſo-
uer, as his b̄ead take & diſtributing to his diſ-
cipliles: made it his body ſaying: This iſ my bo-
dy: that iſ to ſa耶, the ſigne of my body. For
figure had it be non, excepte it were a veri bo-
dy. For a boyed thynge which iſ a phantasye
can receyue no figure. Here it iſ playne, that
thyſ iſ my boſye after the olde holi Doctour
iſ as much to ſai, as thiſ iſ the figure or ſigne
that repreſenteth or ſignyfieþ my boſy.

Also

Of the wordes of the supper

Calso, thus sayeth Iusten. Lex dicit non esse
maducandum sanguinem quod anima sit sanguis
Quod lex dicit sanguis est anima: esse possumus
Mullen ca. xii. sicut alia misera et pene omnia scrips-
turarum illarum sacramenta signis et figuris yle
agaynste adi- na future predicationis, que iam per dominum
mant. nostrum Iesum Christum declarata est. Et possumus eti-
am interpretari preceptum illud in signo esse po-
ssumus. Non enim dubitauit dominus dicere: hoc
est corpus meum, quin signum daret corporis sui.
Hic est enim sanguis anima, quomodo petra
erat Christus Hec tamquam quoniam hec dicerat, ait: pe-
tra significabat Christum, sed ait: petra erat
Christus. Que rursus ne carnaliter accipere-
tur, spiritualem illam vocat, id est spiritualiter,
intelligi docet.

Whiche wordes be thus in
englysh The law sayth that shoulde shoulde not
be eaten, because the lyke is bloud. Whiche pre-
cepte of the law and because that bloud is like
we affyrme it to be set lyke as many other al-
moste inumerable sacramentes of those scrip-
tures, full of sygnes and sygures of the pres-
ching to come: whiche now is declared by oure
Lorde Jesu Christ. Et, And I maye interpret
that precepte to be layed in a sygne. For the
lorde doubted not to saye. Thys is my bodye:
when he gaue thys signe of his body. And even
so is the bloud lyke, and the ston was Christ.
And yet when he sayed these wordes: he sayed
not the ston sygnified Christ: but he sayed
the ston was Christ which teste they shoulde
be taken carnally, he calleth it spiritual, that is
to say, he teacheth it to be understande spir-
ituallly. Where is nowe Moyses lytteral sence,
and materiall matter.

Now

Gene. vit
Leui. vii.
Deut. xii

The confutacion.

Cadwe sygal ye heare Chrysostome. quibus libe
tate tradidit Christus; licet dederit panem et
vinum: non quod panis et vinum non sint similitudine,
sed quod in illes mente habere volueret. Nam
me in suum corpus, quod est panis vite, subue
hit dicens. Hoc est corpus meum: perinde ac dica
hoc licet panis sit, significat tamen tibi cor
pus. Thus it is in englysh. Christe gyryng
breade and wyne, gaue no sensyble thyng: not
that bread and wyne be not sensible: but that
he woulde not our mynde to stynke styl in them
For he lyfted vs vp into his bodye, which is
the bread of lyfe: sayng. This is my body. as
though he shoulde saye. Though this be but
breade, yet it signifieth vnto the, my bodye.

Nowe iudge thou churche reader whyther M
ore reporteth ryghte, of thys man that alle
ged these holy doctours, or no.

CNowe haue ye the pure vnderstandinge of
the wordes of the Lordes supper confirmed
with the olde holy doctours. That this is my
body, is as much to saye, as this signifieth my
body. And this is my bloude: is, thys signifys
eth my bloude. But yet wag there never such
maner of speakeynge in the scripture. This is
that. That is to say. This is converted & trans
substantiated into that. Or this is conteyned
in that: the thing conuerted and chaunced be
ing styl her forme, qualities, quantities &c. So
to saye. Thys is my body, that is to say. This
bread is converted into my body, the bread aby
ding styl in his fashion, tast, colour, waight &c.
For Christe when he conuerted water in to
wyne, dyd not leue the forme, colour, and
taste styl in the water. For so had it bene no

Home. Irrati
operis impes
facti,

The confus
cion of the pa
pistes gloses.

E.i.

chaunc

¶ Of the papistes fayned miracles,
chaulking. But let our courteous conuerterd
choppe and chaunge breade and wyne till we
there sele. See, and tast neyther bread nor wyne
and then wyll we beleue them so they bringe
to them the wrode of God. For as for they
false iuggelyng we sele it at our syngers ende:
we sele it, had we but halfe an eye: we tast it at
our tongues ende, and knowe it wyth all oure
wyttes and vnderstanding so manifestly, that
we perceiued them soryly longe a go, to be the
very antichristes of whom Christ and his ap
ostles warned vs to come in thys laste tyme
¶ And if they saye. That thys conuersyon is
made by miracles. Then must every one of the
as ofte as he say a malle make vs many a my
racle, the very markes of Moyses churche. For
it is one great miracle þ Christes body shoule
come so sodenlye iuisible and so ofte out of
heauen, & that such a miracle as the wrode of
God never knew. In other þ so great a body
shoule be cōteyned in so lytle a place, and that
one body shoulde be at once in so many places
and twy bodres in one place. In other that it
is eaten, neyther the eater feling it, nor the bo
dy eaten, suffering nor feling the teeth of the ea
ter. With as many mo meruulous and like mi
racles or rather absurdites of the breade and
wine, that there must be the forme, colour, tast,
wayght, broken. &c. and yet neyther to breade
nor wyne in our behike excepte we wyl be bur
ned of them because we beleue not their iugge
lyng castes. O mischeuous miracl makers.
O cruell conuerters: O bloudy boutchers
¶ But herke christe reder (and I Malterane
the to know Christes playne a trewe miracl

The confutation.

From the Aeyght iugginge of these crafty con-
veyers. Christ woulde neuer haue done mira-
cle had men beleued hym onely by hys wordes
but whē he layd fyre these wordes. This is
my body, no man doubted at them, no man was
in any vnbelene of them, wherfore these wor-
des must nedes be playne singel & pure with-
out miracle, as these. The.iii, braunches are.iii.
dayes: without any subtile transubstantiation
such insensible conversion, or any false miracle.
Christ wrought all his miracles for the glorie
of God to declare hym selfe bothe God & man
so that al Christes miracles were comprehended
vnder mans sensis or commone wytes, whyche
bringe in such knowledge vnto the vnderstan-
ding. As when he chaunged water into wyne,
the miracle was fyrist receyued with the syght,
open at the eye, tastid wyth the mouth and so
conuayed vnto the vnderstanding. And nowe
though we neither se nor tast that miracle, yet
we heare it, se it, reade it, and so understande
that it was once a miracle done of Christ:
whan he restored the sight to the blynd, healed
the lame, cleasened the leprose, reared the dead
all was seen herde, & so comprehended vnder
oure moste sure senses; that hys verye enemys
were compelled to confesse them for mirac-
les. But our miracle makers, that make day-
ly so ofte and so many, are so farre from thys
clere point: þ their miracles in this mater, be
not, nor neuer shalbe contained nor compre-
hended vnder any of our. v. wittes, but they ra-
ther delude and deceyue bothe, syght, tast, fe-
lunge hearpnge, and smellynge: ye oure saythe
vnderstandinge so. Beware therfore of these
micheuous

¶ Of the papistes fayned miracles.

mischous miracle makers for their owne glorie & profit and wyl hyl the soule thou belieuest not their lyves. Beware ¶ I saye of these merchauenes that wil sell the wares, which they wil not suffer þ to se nor to taste, nor to touch but when they shew the white, thou muste believe it is blake: If they geue the bread, thou muste believe it without anye wrode of theyr faith, that it is Chirstes bodye, & that of their owne makinge: If thou taste, se & fele it bread yet thou must say it is none though the scryp-
ture calleth it bread. ¶ x. xiiii. Beware, bewar
¶ I saye of Antichrist: whose cominge sayeth

L. Thessal. ii. Paule (He is come alredy sayth John, nowe
i. John. ii are ther many Antichristes (shall be after the
working ofathan with an almighty power
with false sygnes & wonders lyeng miracles
and with al decice of unrighteousnes. &c

¶ To be to curiouse in so playne a sacramente
and signe to cauile Chirstes clere wordes with
Sophistical sophisomes, & to tryful out þ trouthe
wyth tauntes and mockes, as More doth as
us christen manet. And þt our papistes, & scho-
lastical sophisters wil obiecte & make answer
to thys supper of the Lorde, byngynge in for
them, their unwritte wordes (dead dreames, for
we haue compelled More with staine to fite
from the scripture, strewed with theyr dayne
strayng termes which Paule dappneth, & geueth
Timothie warning of) ¶ I shall, by Gods grace
so set the almighty wordes of god against them
that alchristen shal se their falsehood & decice in
this sacrament: and so disclose their develish
doctrine & fylte iugelynge, that all that can
reade englyshe, shall se the truthe of Goddes
wordes

Wheret when thapostles first
woide openlye heare downe their unwritten
lyes. For it is verly the thinge that I delyer,
euē to be wrytten agaynst in thys mater, for
I haue the soluciōs of al theyr obiectious rea-
dy. And know ryght well, that the more they
seare thys sacramente, the broder shal theyr
lyes be spreade, the more shall theyr falseheade
appeare & the more gloriouſely shall the truthe
triumph: as it is to ſe thys daye by longe con-
uencon in thys ſame, and other lyke articles:
whiche the papistes haue ſo longe abuſed, and
howe More his lyes vitter the truthe every day
more and more. For had he not come begynge
for the clergy from purgatory, wyth hys sup-
plication of loules and Rassel and Rocheſter
had they not ſo wylſelpe played theyr partes:
purgatory paradiuenture had ſerved them yet
another pere: neyther had it ſo lone haue bene
quenched, nor the poore loule and proctoure
there ben wyth his bloudye byshoppe chulſen
takke, ſo farre coniured into his owne. Utopia
with a ſachel about his necke to gather for the
proude prystes in Synagogā papistica.

When Chriſte, was ascended into heauen:
and had ſent his apoftles the ſpirite of truthe
to leade them into all truth percepynge un-
to oure ſaluation euē in to hym that ſayed I
am the truthe, of whiche truthe he in ſtructed
them after his reſurrecction. Luke. xixiiii & they
had preached the ſame truthe nowe at Jeruſaleſ
Act. ii. at whych preachynge there were that
recepued theyr wordes and were baptizid, a-
bout. iii. M. his apoftles remeþing how their
maſter Chriſt at his laſt ſupper dyd institute
and leauē them thiſ holy sacrament of hiſ bo-
o. 1. b. 1. dyc

celebrated Chistes supper.
By & bloud to be celebrated & done in his tem-
plaunce amonge such as had receaved his gos-
pel, were baptised, had professed his faith, and
woulde perueuer in hys religion: dyd nowe in
this first congregacion celebrate the lords supper
breakynge the bread & eatynge it as Chist did
teache them, whiche supper Luke Paule cal-
led afterward the breakynge of the bread Is
Act. ii. sayinge. That they whiche gladlye had
nowe receyued Peters acte, & where baptised:
were preseruyng in the doctrine of the apo-
stels, and in the comunyon, & in the breakynge
of the breadsymb in prayer, whiche sacrament
was now a token of the preseruance in their
christen religion now professed. Of thys break-
ynge of bread, Luke wryteng of Paule say-
ing upon Troades, sayeth also, that they v-
pon a Saboth daye, when the disciples were
come to gyther vnto the breaking of the bread
Paule made a sermon duriung to mydnight. &c
And that thys was no comen nor prophane vse
but an heauenly sacrament and a reverente
rite and vsage, the circumstaunces of the acci-
on declare, both in Luke and Paul: shewinge
it to be the very institution that Chist ordyn-
ed at his supper, Paule thus recitinge thys
breakynge of the breade saying. The breade
which we breake, is it not the felowship of the
body of Chist that is to saye, doth it not syg-
nify vs to be the body of Chist that is his con-
gregacion and people, as doth the wordes fol-
lowynge declare: Paule addyng the cause says
inge. For we beynge many are all togyther sig-
nified by the one lufe to be one body: for that
we be partakers of the same bread.

Also

The restoynge

Also before he calleth in the same supper, the
Cuppe of thankes gyuyng the felowshyppe of
the bloude of Chylde: that is to saye, the sōgre
gacyon redēmed wþt Chylde's bloud.

The holy Sacramēt therfore, woulde god
it were t̄ckedēd vnto the pure vse, as the apo-
stol besyed it in theyz tyme. Woulde god, the se-
cular princes whiche shoulde be the verye paſ-
tores and head rulers of theyz cōgregacyons
committed vnto theyz cure, woulde fyſt com-
maund or suffer the trewe preachers of God's
word to preach the gospell purely and playnly
wþt discrete liberty: and constitute ouer eche
particulare paryshe liche curates as can and
would preach the worse, & that once or twylle
in the weke, appointyng vnto theyz flocke certe-
tyn dayes after theyz discretion and zeale to
godwardē, to come togyþer to celeb̄ate the
Lordes supper. At the whiche asemble the cu-
gate woulde propone and declare them fyſte
thyſt text of Paule, i. Corinithians. xi. Ho
ofte as ye shal eate this breade & drynke of this
cuppe: se that ye be ioyouse, prayse, & gyue thā
kes preaching the deach of the lord. ic. which
declared, and every one exhortēd to prayer, he
would preach them purely Chyst to haue died
and ben offred vpon the autare of the Crosse
for theyz redēpcion: whiche onely oblacyon
to be sufficient sacrifysse to peace the fathers
wrath & to purge all the synnes of the worlde.
Then to ercye them wþt humble diligence.
euery man vnto the knowledge of hym selfe
and his synnes: and to beleue and truste to the
forgyuenes in Chylde's bloude: and so: thyſt
so incomparabile benefyt of oure redēmpcion
whiche

¶ Of the Lordes supper

(which were sole bondemen to synne) to geas
thankes unto God the father so; so mercifull
a deliuerance thowte the deathe of Iesu
Christ, every one, some signynge, and some cap-
inge devoutly, one or other Psalme or prayer
of thankes giyng in the mother tongue. Then
the bread and wine set before them in the face
of the church vpon the table of the lord pur-
ly and honestly layed, lette hym declare to the
people the sygnifications of those sensible sig-
nys, what the actio and ded moueth, teacheth
and exhorteth them vnto: and that the bread
and wyne be no prophane comen signys: but
holie sacramentes reverently to be consyde-
red and receyued wþt a deape fayth, and re-
membraunce of Christes death and of the ther-
ving of his bloude for oure synnes, those sen-
sible thynges to represent vs the verye bodye
and bloude of Christ, so that whyle every man
 beholdeth with his corporal eye those sensible
Sacramentes: the inward eye of hys fayth
may se and beleue stedfastly Christ offered and
dynging vpon the Crosse for his sinnes, howe
his bodye was broken and his bloude shed for
vs, and hath gruen hym selfe whole for vs,
hyin selfe to be all oures, and what so euer he
dyd to swre vs as to be made for vs of hys ful-
ther our ryghtuousnes, our wise dome, holyn-
nes, redempcion, satisfaction, &c.

¶ Then let thys precher exhort them louing-
ly to drawe nere vnto thys table of the Lord,
and that not onely bodily, but also (they ha-
tes purged by fayth, garnyshed wþt loue and
innocency) euery man to forgyue erthe other
unfaynedly, and to expresse or at least wyle to
ende

The restoringe

endeauour them to follow þ loue whiche Chrys-
tys sette before oure eyes at hys laste supper.
wher he offred hym selfe willingly to dy for vs
þys enemyes, which incomparable loue to cō-
mende, brynginge in þautes argumentes, so that
þus, hys flocke maye come togyther, and be
coyned in to one body, one spirite, & one people
þys done let him come downe: and accompa-
ned honestly wþ other ministers come forthe
reuerentlye vnto the Lordes table, the congre-
gacion nowe set townde aboute it, and also in
theyr other conuenient seates, the pallour ex-
hortinge them all to praye for grace faieth and
loue whiche at this sacramente signifyeth and
purseth the in myde of. Then let there be reade
aperte and distinctly the. vi. cap. of Johnis
theyr mother tongue: wherby they may cler-
ly understande, what it is to eate Christes flesh
and to dynke his bloud. This done, and some
breife prayer and prayse song or reade, let one
or other minister reade the. xi chap. of the fyre
to the Corinthishs, that the people myght per-
ceyue clearlye of those wordes the mystrye of
þys Christes supper, & wherfore he dyd insti-
tute it.

¶ These wþ such like preparacions and ex-
hortacions had, I woulde every man present
shoulde professe the articles of our fayth open-
ly in our mother tongue, and confess his syn-
nes secretely vnto God, prayng intierly that
he woulde now vouchafe to haue mercy vpon
him, receive his prayers, glewe his herte vnto
him by fayth and loue increase his fayth geue
hym grace to forgyue and to loue hys rygh-
hour as hym selfe, to garnishe his life with pa-
renes

Rom. v.

The declaracion of the lordes supper
tenes and innocencie, and to confirme hym in
all goodnes and vertue. Then agayne at beho-
ueth the curate to warne & exhorte every man
deaply to consider and expende wth hym selft
the signification & substance of this Sacra-
ment so þ he syt not downe an hypocrite & a dys-
creabler, syth god is searcher of heart & raynes
thoughtes and affectes: and se that he com not
to the holy table of þ lord without that faith
whiche he professed at his baptisme, and also
that loue whiche the Sacramet preacheth & te-
stifyeth unto, his herie, leste he nowe, sounde
gylty of þ body & bloude of the lord (that is to
writte a dissembler with Christes death & clau-
derouse to the congregacion, the body & bloude
of Christ) receyue his owne dampnacion. And
here let every man fal downe vpon his knees
saying secretly with al deuocion theyr Mater
mister in Englysh, theyr curste as ensample
knelyng downe before them. Whiche done, let
him take the bread & este the wyne in the sight
of the people hearing him with a loude voyce,
with godly gravitie & after a chuse religiousse
reuerence rehersynge distinctiye the wordes of
the lordes supper in theyr mother tongue. And
then distribute it to the mynsters: whiche ta-
kyng the bread with great reuerence, will de-
uide it to the congregacion every man breaking
end reachynge it forth to his next neyghboure
and meber of the mistike body of Christ, other
ministers folowing wit the cuppes pouringe
forth and dealynge them the wine, al togther
thus beinge now partakers of one bread & one
cuppe, the thyng therby signified & preached
þynked fast in their heries. But in this meane

whyle

The declaration of the Lordes supper.
while must þ minister or pastouer be readinge
the communicacion that Christ had with hys
disciples after hys Supper, beginyng at the John. xiii.
washyng of their fete: so reading tyl the bread
and wine be eaten & dronken and al the action
done. And then let them all fall doun on theyr
knees geuyng thankes hyghlye unto God the
father, for this benefit and death of hys sone
wherby nowe by fayth every man is assured of
remission of his sinnes, as this blessed Sacra-
ment had put them in mynd, & preached it the
in this outward actis & supper. Byss done, les
every man commend & geue the selke whole to
God, & depart. ¶ I would haue hereto put my
name, good reader, but I know wel that thou
regardest not who writte, but what is writte
thou esteemest the wrode of the verite, & not of
the authour. And as for M. More, whom the
verite most offendeth, & doth but mocke it out These wro-
when he can not sole it: he knoweth my name des o. his are
wel inough. For the devyll his gardia, as hym in his booke
self saith: cometh euery day into Purgatorye, that he made
(if ther be any day at all) wyth hys heynous for the poore
& envious laughter, gnashyng his teeth & grin- soules in pur-
ning, telling the proter with his Popes preso gatory.
mers, whatsoever is here done or written aga-
inst the, both hys person & name to. And he is Marke. xxii.
nowe. I dare say, as great with his gardia as
ever he was. ¶ If any man tell ye, loo here is
Christ or ther is he, beleue hym not. For ther
thal arise false Christes false anointed geuing
great myracles. Take hede I haue told
ye before, if thes therfore tel ye: lo, he
is in the desert, go not furth, lo, he
is þ preuy pire, beleue it not.

Finis